

July 7, 1945

AMERICA

PUBLIC LIBRARY
JULY 5 1945
DETROIT

GUARDS FOR FUTURE SECURITY

What the Conference Did

By ALLAN P. FARRELL

Ratification: Time to Begin

An EDITORIAL



THE VOICE OF JUSTICE

War Crimes Fall under Law

By MELANIE STAERK



CERTAIN UNALIENABLE RIGHTS

Independence Day, 1945

An EDITORIAL



An Encyclopedia of the News
for BUSY PEOPLE

FACTS • ON • FILE

World News Digest and Index

Would you like to have every major subject and news event at your finger-tips—condensed, sorted, filed and indexed for ready reference? *FACTS ON FILE* does it for you by means of a weekly 8-page digest and cumulative index that covers world news in capsule form, stripped of verbiage, opinion and comment.

Complete News Coverage

Available also as bound yearbooks, *FACTS ON FILE* saves you hours of research time, improves your fund of knowledge, gives you all the news of the world—including:

- WORLD WAR II
- NATIONAL and FOREIGN AFFAIRS
- LATIN AMERICA
- FINANCE
- EDUCATION
- BUSINESS
- SCIENCE
- RELIGION
- SPORTS
- THE ARTS
- OBITUARIES

in handy reference form. Authoritative, concise, easy to read.

Saves You Time

With *FACTS ON FILE* you can discard your clippings, notes and stacks of magazines. Endorsed by prominent leaders in all walks of life as invaluable for quickly locating facts, checking dates, figures, speeches and names. Busy executives, speakers, governments, schools, libraries, business firms, subscribe to *FACTS ON FILE* as the ONLY publication of its kind in America. Each weekly Digest comes to you with a Cumulative Index that keeps *FACTS ON FILE* up-to-date automatically. Annual volumes available for each year since 1941.

Special Offer!

TRY *FACTS ON FILE* for 5 weeks for only \$1.00 (value \$2.50). Regular subscribers at \$25.00 a year receive a handsome loose-leaf DE LUXE BUCKRAM BINDER FREE OF CHARGE (Size 9½ x 11½ in.). Holds a year's supply of Digests and Indexes. Handsome 550-page bound Yearbooks for 1941-42-43-44, containing complete news summaries and Cumulative Indexes for each year, available at \$20 per volume. Send the coupon below with only \$1.00 for special 5-weeks' trial, which includes complete Annual Index for 1944 FREE OF CHARGE.

FACTS • ON • FILE 516 Fifth Avenue
New York 18, N. Y.

() I enclose \$1.00 for Special 5-weeks' trial service of *FACTS ON FILE*, which entitles me to complete 1944 Annual Index FREE.

Name _____

Address _____

AIO _____



AMERICA PRESS
PUBLICATIONS

THE LIFE AND TIMES OF JOHN ENGLAND

By PETER GUILDAY

Biography of the first bishop of Charleston. Gives an authentic picture of the times in which this patriotic prelate lived. A history of the Church a century ago; a history of the period. Monsignor Guilday is the eminent professor of American Church history at Catholic University. Beautifully bound; 2 vols.; 1,173 pp. \$10.00

MARY'S ASSUMPTION

By RAPHAEL V. O'CONNELL, S.J.

Doctrinal book about Our Lady's crowning glory. Tells the circumstances of her death and burial. Presents the doctrine as told by the apocryphal writers, the Breviary, the Latin and Greek liturgy. Offers proofs; answers opposition.

\$1.50

PIUS XII ON WORLD PROBLEMS

Compiled by JAMES W. NAUGHTON, S.J.

An analytic classification of the doctrines propounded by Pius XII in encyclicals, special pronouncements, letters, addresses, radio broadcasts. The compiler presents the papal teachings in a running discourse incorporating all essential quotations.

\$2

MUSH YOU MALEMUTES

By BERNARD HUBBARD, S.J.

Best known modern book on Alaska; thousands sold to the Armed Forces there. Father Hubbard—story teller, photographer, scientist, Government adviser on the region—writes a magnificent narrative of his explorations and offers 200 superb pictures.

\$3

LOOKING ON JESUS; THEN JESUS SAID

By PAUL L. BLAKELY, S.J.

Two books, each written directly for the priest who is scheduled to give a Sunday sermon and is searching for a clear idea with a practical application. 58 simple interesting commentaries on the Gospels in the first book; the second a parallel volume with 70 commentaries, including Feast day sermons.

\$1.50 each

AMERICA PRESS
70 East 45th Street, N. Y. City 17

COMMENT ON THE WEEK

Testimony on Conscription. The testimony presented at the House hearings on compulsory peacetime military training sums up to this: A year of forced military training in peacetime for all our youth was advocated by Mr. Grew of the State Department, by the Secretaries of War and the Navy, by top Army and Navy officials, by the American Legion, by one considerable civilian group and by a few individual citizens. Opposing it (either as immediate or eventual legislation) were both the CIO and the AF of L, all the leading educational and Parent-Teachers associations, official representatives of the Catholic, Jewish and Protestant faiths, several Negro groups, the Catholic War Veterans, a half-dozen peace organizations and a number of prominent citizens. The Willard Straight Post of the American Legion opposed it, and said that other posts would oppose it publicly did they not fear disciplinary action. The Veterans of Foreign Wars presented their own defense plan, which is essentially different from one built on peacetime conscription. The significance of this sharply drawn division of opinion cannot escape the notice of thinking Americans. The military, backed by the strong propaganda of the American Legion and the Citizens Committee for Military Training for Young Men, is *for* it. The rest of the country seems to be, by and large, *against* it. We have read carefully the testimony of Generals Eisenhower and Marshall, of Admirals King and Nimitz, of Secretaries Stimson and Forrestal. We are not convinced by it, first, because we know that no military official, however high his rank, is free publicly to oppose a set military policy whether in whole or in part; second, because, if the previous testimony at the House hearings means anything, the people of the country, by and large, are unconvinced of the wisdom of forced military training even after more than a year of widespread military propaganda for it; third, because the arguments which the Generals and Admirals and Secretaries advanced showed clearly enough our need of a sound defense program for security, but assumed, without demonstrating or proving it, that the backbone of such a defense program should or must be forced universal military training in peacetime. We believe we need a rounded military defense program embracing Army, Navy, aviation, research, industry, etc. Forced universal military training is only a means, and not a necessary means, of attaining only a part of this program, and that part is not the most important part.

Inside Czechoslovakia. Czechoslovakia is still isolated from the Western world. There is as yet no postal service and only a very few western correspondents have been allowed to visit the country, but there are many indications of inner strife in the political and economic fields in the country. *Ludovy Dennik*—a Slovak-language daily of Communist persuasion, published in Pittsburgh, Pa.—receives several direct cables weekly from Czechoslovakia and Moscow, which furnish reports of speeches and proclamations of the Communist members of the Czech Government and the program of reform they are planning in the political, economic and cultural fields. A short time ago *Ludovy Dennik* reported a very interesting speech by the Czech Minister of Information—the leading Czech Communist, V. Kopecky—with the surprising statement, addressed to the representatives of the Czech and Slovak press: "Propaganda against Communism—however hidden—will not be tolerated." At the same time that the Czech Communist member of the

Government was thus disposing of the freedom of the press, the National Socialist Party, the party of President Benes—a moderate national-minded Socialist group—published a long program in which the collaborators of President Benes expressed their belief in democracy and sharply condemned advocates of a one-party system. Their admonition was addressed unmistakably to the Communists of Czechoslovakia, and the American Slovak Communist daily printed the release, with critical comment appended. The profound differences between the Communist members of the Government and their democratic colleagues is growing and sharpening; the coming months will show whether the democratic forces will be strong enough to counterbalance the strength of the Communists.

Employing "Whom You Please." When any form of legislation is discussed which prohibits discrimination in industry on the basis of race, color or creed, a question is quite naturally asked which demands a fair and honest answer. "Has not an employer," so the question goes, "a perfect right to employ anyone he pleases, so long as he judges that such a person can do his work to the best advantage?" We would reply to this that in case the example set by his industry in no shape or manner affects common practice or the common good, or in no way sets a pattern for discrimination, then it is obviously his right to employ anyone he wants according to any standard he may choose. If I am running a Presbyterian or Jewish religious publishing house, no one can reasonably object to my employing only Presbyterians or Jews for that particular kind of specialized ac-

THIS WEEK

COMMENT ON THE WEEK.....	265
The Nation at War.....Col. Conrad H. Lanza	267
Washington Front.....Wilfrid Parsons	267
Underscorings.....Louis E. Sullivan	267
ARTICLES	
War-Crime Trials.....Melanie Staerk	268
"Labor"—Facts and Myth: II...John H. Sheehan	269
Accomplishments at San Francisco.....Allan P. Farrell	271
Science Notes.....V. C. Stechschulte, S.J.	273
EDITORIALS	
Time to Begin . . . Polish Government . . . Independence Day . . . AP Decision	274
LITERATURE AND ART.....	
A Moravian Saint.....Vera Gibian	
The Perfect Song (A Poem).....Arthur Wallace Peach	
BOOKS	
Plato and Modern Education....The Educational Process.....Allan P. Farrell	278
Fighting Liberal: The Autobiography of George W. Norris.....Wilfrid Parsons	279
A Documented History of the Franciscan Order: 1182-1517.....Martin P. Harney, S.J.	280
THEATRE.....FILMS.....PARADE	
CORRESPONDENCE.....THE WORD	283

tivity; or if I am engaging but a mere handful of people for some minute undertaking. But when the employer of an ordinary business or manufacturing concern refuses an otherwise completely qualified next-in-line applicant for an open job, on the ground solely of the man's racial or religious affiliations, he is not only in his own establishment depriving this individual of employment opportunity, but he is setting an example for the employment field in general. And to the extent that that general example is followed, two things occur: a vicious principle is honored in the treatment and selection of one's fellow man; and the worker is deprived of his rightful opportunity to earn a living, support a family and contribute to the welfare of the community and the nation. If "whom he pleases," therefore, means the application of racial and religious yardsticks in the general field of employment, such a right is clearly non-existent.

Fundamental Principles. Some rare documents are so compact, complete and pertinent, that all we can do is quote excerpts with a regret that we cannot reprint them in their entirety. Such a document is a recent statement on "Christian Principles of Family Life," issued by the United Christian Front of British Guiana and subscribed to by representatives of many Christian communities. Here are a few samples: "Nowhere in Scripture or in reason can we find any justification for destitution or squalor, or any indication that God intended human beings to live in conditions which in many cases are not fit for animals. . . . There should be available to each family a separate dwelling at a rent proportionate to the father's earnings with satisfactory sanitation and water supply. There should be separate sleeping accommodations for parents, and for boys and girls over the age of ten. . . . Food should be nourishing and varied; the home should be provided with a reasonable stock of dishes, cooking utensils, furniture, pictures and books and other articles to make it attractive to both parents and children. . . . There must clearly be a wage to cover such requirements. A wage sufficient to meet the normal human needs of a family is the natural equivalent of the labor of the adult male, since the only means given men by nature to meet their human needs and duties (including the rearing of a family) is the labor of hand and brain." Perhaps some of the Catholic Press will publish the entire document. It is all as good as the few samples quoted.

School Aid in Basutoland. In a total population of 600,000, the Catholics of Basutoland, South Africa, number 180,000, constituting the largest part of the Christian population. The Paramount Chief is a Catholic, as are also the majority of the important chiefs. Of the children attending school, two-fifths are Catholic. And this is where the shoe pinches. The 180,000 Catholics pay taxes into a common education fund for the education of their children. But because they exact an education of their own choice and according to their own convictions, they do not receive anywhere near a just share of aid for their schools. Only 116 of their 300 schools (enrolling 29,500 pupils in 1943) are on the "aided" list—not for lack of proper educational standards, but for lack of (and we use the precisely right phrase) elemental justice. Protestant and Government schools get plenty of aid, not a little of it from taxes paid by the Catholics of Basutoland. We say Bravo! for the fight the Catholic people are making for their rights. "If the Catholic population pays taxes for education it has a full political right to claim that the expenses incurred in the education of its children shall be defrayed by the State with this money." That is their case; Pope Pius XI called it a plain case of dis-

tributive justice. We Catholics in the United States who have paid double indemnity for our Catholic schools for a long time should not only give strong moral support to the Catholic campaign in Basutoland for Catholic justice, but might do a little campaigning ourselves. Prejudice and discrimination are not exorcised by compromise or supineness.

German Catholics. Amidst so many bitter things one hears coming from Europe, a note telling of friendship and sympathy is welcome. In its issue of June 1, the French Catholic daily of the Resistance movement, *Témoignage Chrétien*, writes feelingly of the kindness, even at the risk of life, shown to French prisoners by the German Catholics. This was found

. . . everywhere that you had a practising Catholic population. . . . More and more numerous are the testimonies that come to us. Many of these are touching. They are deeds which show not only affection, but often heroism, a love stronger than the fear of death. Notably, how many priests have taken care of some of us, in body and soul, at the risk of their liberty and their life, in spite of all the prohibitions and all the police supervision! How many have paid for this by falling into the clutches of the Gestapo! Many a German has shown it to us: fraternity in Christ in the twentieth, as in the first century, is no vain word. . . . We shall never forget it.

These remarks end with a plea to Frenchmen to "pray and hope" for those Germans who were the first victims of Nazism in their own country.

Fuel for the Flames. Catholics will resent, a great many Protestants will deplore and strongly disapprove, the attitude of sharp hostility toward the Catholic Church betrayed by Methodist Bishop G. Bromley Oxnam in his recently published address. Bishop Oxnam is president of the Federal Council of Churches. Consequently he is in a position to exercise powerful influence in forming opinion and creating attitudes among large groups of Protestants. This influence was increased by the importance of the occasion on which the address was made. He had just returned from a six-weeks tour of the Mediterranean theatre of war as official representative of the Federal Council and the General Commission on Army and Navy Chaplains. His address was in the nature of a report on his observations in Europe and the Middle East. It was delivered before 400 prominent Protestant leaders. No doubt many of these left the meeting with their Protestantism sharply intensified by the Bishop's misleading remarks and unsupported charges against the Catholic Church of intolerance and violation of religious freedom. No doubt, too, they went home determined to spread the flame and rouse their followers to the "menace" of Catholicism. Fortunately there are a great many Protestant Churches outside of the Federal Council whose members have no sympathy with the attitudes and policies of the leaders of that body towards the Catholic Church.

Editor-in-Chief: JOHN LAFARGE
Managing Editor: CHARLES KEENAN
Literary Editor: HAROLD C. GARDINER
Associate Editors: BENJAMIN L. MASSE, JOHN P. DELANEY,
ALLAN P. FARRELL, LOUIE E. SULLIVAN
Contributing Editors: WILFRID PARSONS, ROBERT A. GRAHAM
Editorial Office: 329 W. 108TH STREET, NEW YORK 25, N. Y.

President, America Press: GERALD C. TREACY
Business Manager and Treasurer: JOSEPH CARROLL
Promotion and Circulation: GERARD DONNELLY
Business Office: GRAND CENTRAL TERMINAL BLDG., NEW YORK 17, N. Y.

THE NATION AT WAR

IN THE WEEK ending June 25 a number of small campaigns in the Far East are being ended, which are preliminary to major operations that are to come later.

Perhaps the most important and the least spectacular is the occupation of north Borneo. This is important because it promises to furnish the Allies with oil which will be needed in enormous quantities in future expeditions. Borneo oil is so pure that for fuel purposes for ships it does not have to be refined. The Americans and British are already employing hundreds and thousands of ships in the Pacific. The oil for them now has to be brought from California, which is ten times as far from Manila as north Borneo. Getting it from Borneo will save time and the employment of many tankers.

Australian troops have been the main strength of the Allies in Borneo. They landed at Tarakan on the east side of Borneo on May 1, and have just reported eliminating the last Japanese cave position. On the west side troops were landed in Brunei Bay on June 10, the Japanese withdrawing without making any resistance. In both areas the wells were destroyed, and will have to be reconditioned. There is no information as to how long this will take.

The second campaign which has come to an end is that on Okinawa. That island, which is sixty miles long and about five wide, is wanted for sites for great airfields, now under construction. When the fields are completed, the great super-bombers are to use them as bases from which to blast all cities and lines of communication in Japan. The prospective bombing of Japan is to exceed anything accomplished in that line in Germany, where the destruction was astounding.

A third campaign approaching an end is that in north Luzon, against what had been the major Japanese force in the Philippines. The aim of our troops has been to free the rich and fertile Cagayan valley. This has almost been accomplished. The Japanese have withdrawn from the valley and taken to the mountains on both sides. It is to be expected that, in accordance with their custom, the remaining Japanese troops will establish cave positions which may take some time to reduce.

COL. CONRAD H. LANZA

WASHINGTON FRONT

THERE IS a great deal of talk in Washington, now that the San Francisco Conference is over, of a shake-up in the State Department and the diplomatic service as well. Whether there is anything in this or not, this observer knoweth not, but there is a great deal of smoke. One can suspect, however, that what fire lies beneath was kindled by those who are interested in the succession to Mr. Truman rather than by devotees of our foreign policy.

There is no doubt that Mr. Truman played a smart piece of politics in suggesting that the Congress amend the succession law of 1886 by making the Speaker of the House the temporary heir-prospective, pending a quick election of a new President. It was "smart" because nobody really knew what the President was up to. Did he do it because he had in mind as his new Secretary of State a man who is not "Presidential caliber" in the politicians' sense? Did he want to keep the House and Senate off-balance with each other on the matter? Did he merely wish to be absolved of responsibility for choosing a successor?

Whatever he had in mind, there is heavy pressure on him to reorganize the State Department. If he yields, which way will he turn? Here his volunteer advisers turn two ways. One group would like to see the major positions here and abroad filled with men who have helped him, or can help him, in politics in 1948. They are the ones who speak sneeringly of "career men" in the diplomatic service, as if that term were somehow a badge of infamy.

Then, besides the spoilsters, there is another group, who for one reason or another would like to fill the Department at home and abroad with men of their own ideological bent—whether they be plutocratic-minded or leftish. Some of these are also joining in the hue and cry against the unfortunate career men.

It seems strange that after all the long, hard struggle to have our foreign service manned by professionals with training and experience, public opinion should be prejudiced against these very professionals. Like every profession, the foreign service must have new blood and ideas pumped into it every once in a while. But it would be a disaster if the newcomers were amateurs.

WILFRID PARSONS

UNDERSCORINGS

THE PRIMATE OF IRELAND, His Eminence the Most Rev. Joseph Cardinal MacRory, Archbishop of Armagh, presided at a Solemn Votive Mass of the Holy Ghost on June 25 to mark the installation of Seán T. O'Kelly as President of Eire. Mr. O'Kelly is a Catholic and the first Irish President to be chosen by popular vote. He succeeds President Douglas Hyde, a Protestant, who now retires after the statutory seven-year period of office.

► Describing Marshal Tito's regime in Yugoslavia, a British soldier recently returned from the Balkans said in a letter to the London *Times* that the terms "Fascist" and "war criminal" are used indiscriminately of anyone who refuses to accept Communist dictation, the terms being "especially used of the clergy." The writer reports that one hundred priests have been killed in five dioceses and states that "in none of these executions was there any semblance of legality."

► Cardinal Van Roey, Archbishop of Malines, is warmly praised in a bulletin of the *Office Israélite* for his kindness and efforts in behalf of the Jews in Belgium during the

occupation. "His Eminence gave many proofs of his generous feelings and broad ideas," the bulletin states. "His numerous initiatives secured to him many testimonials of gratitude from Jewish persons and institutions."

► Work has already begun on the rebuilding of the monastery at Monte Cassino. Its destruction in World War II was a new chapter in the Abbey's embattled history. Four times previously it had been ravaged by invading troops, from the time of the Lombard invasion of the sixth century to Napoleon's campaign in Italy 150 years ago.

► Advocating a permanent Fair Employment Practices Committee, the Most Rev. Robert E. Lucey, Archbishop of San Antonio, writes in a letter quoted in N.C.W.C. *News Service*: "My reason for supporting this legislation is a very simple one. Negroes, Mexicans and other minority groups are human beings like ourselves, creatures of equal dignity and identical destiny. The Ten Commandments threatening sanctions in the future have not brought them justice. Only civil law applying sanctions now can compel unscrupulous employers to treat them justly."

LOUIS E. SULLIVAN

WAR-CRIME TRIALS

MELANIE STAERK

JUSTICE JACKSON'S program for the prosecution of top Nazis came at a moment when the whole business of war-crime trials seemed to be hopelessly entangled in a mess of controversial literature, contradictory official and semi-official announcements, some scattered and disconnected action.

The issue seems simple enough. Everybody—heads of governments, lawyers, diplomats, GIs and generals, columnists, editors, cartoonists, newscasters, people in the street—they all agree that war criminals ought to be caught and punished. This unanimity of purpose, however, is apt to be obstructed and confused by uncertainty as to method, lack of unity in point of view among the Allies, and the sheer physical magnitude and complexity of the task.

Now in his capacity as "Chief Counsel of the United States in the Prosecution of Axis War Criminals" Justice Jackson has proposed a method in rough outline. His program has the approval of the President of the United States. He speaks therefore with the highest authority, and in a sense all further discussion, except as to fill-in details, may seem unnecessary if not disloyal. The press has given his report wholehearted support.

Yet, immensely useful as the report is at this moment, it would be a mistake to assume that it marks the beginning of speedy and wholesale action, or the end of controversy.

There are two things which prevent it from becoming that. First, it is, so far, a wholly American program, while the trial and punishment of top war criminals is to be an Inter-Allied affair. Second, its proposals depart to some extent quite drastically from hitherto existing law and policy. It remains to be seen to what degree these proposals will be accepted into the tradition and community of American statesmen and lawyers as well as into the tradition and community of nations in their relations with each other.

EXISTING LAW VS. PROPOSED PRACTICE

To understand this, let us compare hitherto existing (now possibly past) law, custom, policy, precedent, regarding war-crime trials with the proposals forwarded by Justice Jackson.

First, despite various international pacts, declarations and resolutions, especially the Briand-Kellogg Pact—all made in the 1920's, in the wake of the first world war—the legality of war-making as an instrument of national policy, while no longer fully tenable as a theory, seemed to remain unchallenged for all practical purposes. In any case, no sanctions were fixed for offenders.

Justice Jackson proposes that aggressive war (he does not define it) be legally and practically named and punished, as a criminal offense.

Second, in existing law, custom and precedent, there was no positive definition of "war crime." By implication, violations of the laws of war as laid down primarily in the Hague Conventions of 1899 and 1907 and the Geneva Conventions as revised in 1929 and violations of the laws of humanity and the dictates of the public conscience were considered offenses.

Justice Jackson proposes that violations of the laws of war and violations of the laws of humanity (such as the Nazi treatment of Jews since 1933) be positively named "war crimes."

Third, existing understanding and practice did not provide clearly for individual responsibility for such offenses. It was states, rather than individuals, that were held responsible (although there was no full unanimity of opinion and policy

on this point) and punishment consisted mainly in monetary compensation imposed on offending states as part of reparations exacted in the peace settlements.

Justice Jackson does not enter directly into this question, but clearly implies individual responsibility.

Fourth, existing understanding and practice made heads of states exempt from international criminal prosecution. This position was strongly held by the American delegates to the Versailles war-crimes commission.

Justice Jackson proposes that they be definitely held accountable.

Fifth, existing understanding and practice provided that the plea of superior command represented a legitimate excuse for an offender (the irony then being that since heads of states were exempt from trial and punishment, no one in the end might be held responsible).

Justice Jackson proposes that this plea be severely examined and restricted to a minimum of validity, the degree of leniency depending on the rank of the accused person.

Sixth, existing practice did not provide at all for trial and punishment of "individuals . . . in authority . . . in the financial, industrial and economic life" of the enemy nation.

Justice Jackson proposes to include them.

Seventh, existing practice did not provide for the indictment of whole organizations, such as the Gestapo.

Justice Jackson proposes that such bodies be accused as a whole and individual persons considered guilty by the fact of membership in them.

Eighth, existing practice did not provide for any international tribunal for the prosecution and trial of war crimes.

Justice Jackson proposes the creation of such a tribunal.

Ninth, although international law is not made by the process of regular legislation, since there is no international legislature, it is nevertheless "made" as a rule by more or less formal, unwritten or written agreement between several nations. The more general validity a "law" claimed or had, the more nations' consent was deemed necessary.

Justice Jackson proposes that the United States government make use of the fact that international law can be initiated by the proposal of a single nation.

In order to gain general validity, of course, such a proposal has to be adopted and acted upon by at least a few other nations, preferably powerful ones. Otherwise it remains a unilateral declaration.

LAW OR POLICY?

Until Justice Jackson's program was announced there had been among United States lawyers and government officials a discussion as to whether the war-crime trials ought to be made a matter of law or of policy. The latter course was advocated by those (among others, Charles Warren, historian of the Supreme Court and leader of the international bar) who were much aware of the absence of sufficient legal precedent. They held that the United Nations were fully justified in proceeding against war criminals by executive decision, as a matter of political and military policy; that this would be preferable to pretending the application of legal procedure for which there did not exist sufficient basis. This last method, they feared, might bring the reproach of *ex post facto* legislation on the heads of the United Nations and impair the prestige of law.

Those, on the other hand, who advocated procedure by law rather than policy held, either, that by suitable codification and interpretation of whatever national and international law could be mobilized for the purpose, trials could be held and punishment imposed without incurring the reproach of *ex post facto* legislation; or, more especially, that

there was present sufficient political and moral justification for the creation of new law by the United Nations, for the purpose at hand and for future reference, and that the fear of *ex post facto* ought to be a secondary consideration in the case in the very interest of the law itself.

As far as the United States government is concerned, this controversy is now settled. Justice Jackson has proposed the creation of new law.

It must be noted, of course, that his program concerns itself only with those "major criminals whose offenses have no particular geographical location and who will be punished by joint decision of the governments of the Allies," as provided in the Moscow Declaration of 1943. This leaves out by far the greater number of war criminals, who will be dealt with either by our Armies in the field according to military law, or by whatever action the governments of the individual United Nations wish to take. It is to be expected that there will be some difference in the treatment of war criminals from country to country, in the measure in which their political and legal ways of life differ.

PROGRESS TO DATE

So much for programs. What has actually been done so far? A United Nations Commission for the Investigation of War Crimes was established in London in 1942, which, after a little-publicized career and several changes in membership, just recently concluded another conference, promising early action but emphasizing difficulties resulting from difference of points of view, especially with Russia. This Commission is not a tribunal, rather it is a fact- and law-finding agency preparing the stage for whatever tribunal or tribunals will ultimately be established. According to Mr. Jackson, this Commission is concerned mainly with those cases of criminals not envisaged in his report, but he expects close cooperation between his proposed future Inter-Allied tribunal and the Commission. Its chairman is Lord Wright, an Australian whose views and actions could hardly be characterized as legalistically inhibited; he has recently complained about being restricted in his desire to publicize the work of the Commission. The American delegation is headed by Colonel Hodgson, former Attorney General of Hawaii, replacing Mr. Herbert Pell, for whom renewal of the necessary appropriations could not be obtained from Congress. Mr. Jackson says that, thanks to this Commission and other agencies, literally tons of evidence on war criminals have been assembled so far. The British Government has announced that the decision whether to proceed with the trials of major war criminals awaits an imminent conference among the Big Four, and that in the meantime it intended to proceed on the assumption that the American plan will be adopted.

As to real action, there has been very little so far, except possibly in the Soviet Union. Russia was not originally a member of the War Crimes Commission; she wanted a vote on it for each of her sixteen constituent republics and, not being able to get them, decided to stay away. The British Foreign Office now announces that two Russian representatives will sit in on the Joint Tribunal. In the meantime she goes ahead swiftly and energetically with the punishment of all the war criminals she can get hold of. American and British military authorities have disposed of a number of German offenders in accordance with military law, and the governments of some of the liberated countries have dealt with local quislings and the like. But considering the dizzying number—four to six millions—of war criminals which an unnamed authoritative spokesman in London recently postulated as deserving punishment, what has been done so far appears as a mere drop in the bucket. Perhaps Mr. Jack-

son's report has now sufficiently cleared the air at least to speed on its way the trial of such persons as Goering and Ribbentrop. Such indeed seems to be the case according to latest reports from London where Mr. Jackson discussed the matter at a press conference. But he himself warns of inescapable delay and possible complications.

His program is undoubtedly in line with the organic, though painfully slow, growth of international law. In combining bold progressiveness with great conscientiousness he gives that growth a push in the right direction. The United States is one of the most powerful and influential members of the community of nations; she can, and should, therefore, come forward with such proposals.

But, clearly, it is not easy to be victorious in the name of justice.

"LABOR"— FACTS AND MYTHS: II

JOHN H. SHEEHAN

(Continued from Last Week)

HIGH IN THE RANKS of loose talk—of the kind that promotes conflict-breeding misunderstanding—have been the glib tales about "wages high and handsome; profits low and discouraging." Many have been the stories in conversation and in the daily press, particularly regarding wages. We have read and heard much of champagne-drinking workers with \$100 weekly pay-checks.

How common are they? Are wages in general outrageously high?

Statistics are boring for some; to get them one must dig. But adequate and reliable figures are necessary if one wishes to arrive at intelligent general conclusions regarding incomes. So let's look first at the wage figures for America's factory workers. They are "America's aristocrats today," it has been repeatedly said.

Nationwide figures for November, 1944, a high employment month, are now available (for instance, in *Labor Information Bulletin*, U. S. Department of Labor, February, 1945). Average weekly earnings for all manufacturing were \$46.80. That includes overtime, holiday and other "premium" pay. It is not take-home pay. From it are deducted social security, income- and other taxes, and voluntary subtractions such as for war bonds and health insurance.

Now there were 12,500,000 workers in all manufacturing in November, 1944, roughly one-fifth of all workers. Their average weekly gross wage does not look bad, if one assumes that is the rate for an annual figure, which is unfortunately not the case in many instances.

A little more than half of all manufacturing workers were in "durable goods"—largely munitions, tanks, planes, ships, machinery, etc. These durable-goods workers were aristocrats, comparatively, with a \$53.00 average weekly gross wage. And it is chiefly in this heavy-overtime field that the much publicized \$100 checks originate—some, no doubt, undeserved.

However, in non-durable goods manufacture, with more than 5,000,000 workers concerned, the average weekly gross wage for November, 1944, including both overtime and premium pay, was \$37.94. In many particular industries within this group the high-wage myth is indeed a travesty. Tobacco manufacturing—allegedly producing record quantities of widely sought products—paid average weekly gross wages, including overtime, of \$32.46. Textiles, which most of us

wear, paid \$30.55. And in leather products, which we now literally beg for, the wage was \$33.71.

Looking next at non-factory wages, it is found that in the fall of 1944 workers averaged weekly: in power laundries, \$27.72; in dyeing and cleaning, \$31.70; in hotels, \$22.89.

One more set of figures will help round out the picture of fact, as distinguished from myth, regarding wages.

A January, 1945, report of the War Labor Board covering its three years of operations has a section on wage cases for 1943-44. Out of all wage cases involving nearly 14,000,000 workers, average earnings at the time of application for wage increase was less than 70 cents an hour. Average of raises granted was 6.3 cents an hour, leaving average pay, even with overtime, still below a decent family standard at current price levels in most sections. (Significantly, the same report discloses that workers in unorganized and "company union" plants are paid far less than workers in union establishments—an average of nine cents an hour less.)

Facts are available—even though not widely published—to indicate that, so far as workers in general are concerned, inordinately high wages are indeed a myth. Competent evidence indicates that wage-earners in general have not shared as well in increased income as corporation profit-takers, farm proprietors and non-farm proprietors. Many workers, frozen in jobs where salaries have increased less than average, have been very badly pinched during the war period. Such workers number many millions.

PROFITS PITIFULLY LOW?

Likewise, some business enterprises have suffered; some have even been casualties of the war. And the profit percentage is low—on total sales—in many lines. But what is the record regarding profits in general, on net worth or invested and re-invested capital? Is business in general suffering from malnutrition? Are profits in general pitifully low?

The April, 1945, *Economic News Letter* of the National City Bank of New York is surely a conservative source for profit data. Its figures on 2,665 leading corporations indicate the 1943-44 situation. Peak profits in many lines were reached in 1943. But, for all corporations reported, the 1944 profit return—after all taxes and huge reserve funds—was 8.2 per cent on net worth, a percentage of profit higher than even the fabulous 1928-29 and since, with exception of 1943. A condensation of the National City Bank's report is reproduced herewith:

NET INCOME OF LEADING CORPORATIONS

(After depreciation, interest, taxes, other charges and reserves)

Industrial Group	Per Cent of Return	
	1943	1944
Baking	9.8	9.2
Other Food Products	11.4	11.1
Meat Packing	7.4	7.6
Clothing and Apparel	10.5	9.5
Cotton Goods	8.6	7.1
Woolen Goods	9.6	8.3
Shoes	9.1	8.0
Printing and Publishing	9.6	10.2
Drugs, Soap, etc.	17.7	15.9
Cement and Gypsum	4.8	2.7
Iron and Steel	5.6	5.2
Agricultural Equipment	8.9	8.6
Household Equipment	10.9	11.3
Auto Equipment	15.9	15.5
Aircraft and Parts	27.5	23.6

Shipbuilding	23.2	20.8
Public Utilities	6.6	6.5
Restaurant and Hotel	13.6	11.8
Construction	9.6	4.5
Real Estate	1.0	2.0

The above figures indicate the rate of return in certain important industries for these two years. For the same period, the rates of return for all industrial investment were 8.6 and 8.2 respectively.

For comparison with profits of former years one may turn to the U. S. Treasury Department's annual *Statistics of Income*.

ALL ACTIVE CORPORATIONS IN U. S.

(In Millions of Dollars)

Year	Net Worth Jan. 1	Net Income After Tax	Rate of Return Per Cent	Net Dividends Paid
1928	\$132,403	\$ 9,483	7.2	\$5,157
1929	142,887	10,677	7.5	5,927
1930	160,369	3,937	2.5	5,631
1931	161,282	-1,176	-0.7	4,182
1932	143,363	-4,115	-2.9	2,626
1933	133,569	-1,353	-1.0	2,101
1934	127,578	2,379	1.9	2,672
1935	141,585	4,688	3.3	2,927
1936	138,931	6,580	4.7	4,702
1937	133,468	6,554	4.9	4,832
1938	141,633	3,271	2.3	3,222
1939	137,437	5,946	4.3	3,841
1940	136,864	6,800	5.0	4,068
1941	138,387	9,507	6.9	4,466
1942 (p)	142,591	11,094	7.8	4,263

("p" indicates preliminary figures)

These data are indeed revealing. They cover some 469,000 active corporations—efficient and inefficient—as distinguished from the 2,665 leading corporations covered by National City Bank's report. Many explanations of economic affairs in the past seventeen years are indicated in these official figures. Attention may be called to the in-the-red years of 1931-33 when dividend receivers were fairly well fed from surplus, and to the fat excesses above dividends which have gone into surplus and reserves.

The facts seem to indicate that profits in general are not low, even after very heavy taxes, although some corporations inevitably have not fared well. And facts seem to indicate that wages in general are not high. Indeed when overtime is discounted, as it must be for peacetime, for many workers the wage-rates are too low for a healthy purchasing power level, in relation to other prices. This relationship is vital. It is purchasing power or real wages that is important, not money wages. Low-priced goods and volume production increase both real wages individually and purchasing power generally.

This vital fact was well expressed by Paul G. Hoffman, president of Studebaker Corporation and national chairman of the Committee for Economic Development:

We might have jobs for all (after the war) and still be on the road to disaster if they weren't the right kind of jobs, because those jobs must be well paid if we are going to have the right kind of economy in these United States . . .

The only way to expand employment is through expanding markets. How? . . . You offer better values

(lower-price goods). And you offer better values by putting machine-power at the beck and call of man-power. (*A.F.L. Postwar Forum*, 1944, p. 22-23.)

Organized workers in many fields are well aware of these facts, through their greatly improved *labor* press and labor schools. Adequate annual purchasing power is what organized workers and other workers are after. Comparatively few workers have complained of the wartime sacrifices which many have made. But many workers are aware of the sad situation facing them in the postwar era unless adjustments are made with intelligence, good will and understanding.

Unfortunately, the all-too-common type of press story has not helped promote understanding, has not aided in removing misunderstanding which is at the bottom of most existing frictions. The recent remarks of Senator Chandler before the Committee on Military Affairs underline the difficulty:

Isn't it true that our policy (as officials and newsmen) has been to try to pick out . . . isolated instances of failure which naturally occur in such a tremendous operation (as the war effort) and magnify those so that it makes the people think . . . the whole thing is breaking down? . . . We pursue the policy that good news is not news; that we have to give them something that distorts the facts . . . to shock them.

I can say this . . . is a failing . . . of the American press, because I publish a small newspaper and I consider myself . . . a member of the profession. (*Civilian Manpower Hearings*, Feb. 6-16, 1945, p. 303.)

Even more pointed is the comment of Oswald Garrison Villard in his valuable book *The Disappearing Daily*, 1944 (p. 14-15): "When we turn to the field of labor . . . however wrong and unjust the employers may be, or how partisan the conduct of the authorities, it is rare indeed that a newspaper holds the scales even, or leans to the labor side."

Fortunately there is hope of a brightening picture in our daily press, so excellent in many fields yet so inadequate and lopsided in economic affairs. With some exceptions, the distorted picture of worker-management relations—a distortion unrealized by the unsuspecting—probably is not due to malicious intent. Instead it seems due to newspaper desire for "liveliness" by picturing the sensational part, rather than the prosaic whole, the unusual rather than the usual, without always understanding the consequences.

Also news-distortion is due in some degree to space and time limitations which rule out careful research—and sometimes even thought. Biased news is also due to some lack of understanding of what is good for the people as a whole, the common good; what is the real end of all production and business; what kind of animal man is and what right each man has just because he is a man.

Everyone's understanding is conditioned by his environment. And a publisher's environment is not always one in which work is respected and workers are well understood. The encouraging thing is that some newspapers have in recent years shown great improvement in social responsibility and have sought to promote management-labor understanding, instead of the opposite.

Fortunately, too, many leaders in Business, Labor, Agriculture, Government and other fields are aware of the gravity of the future management-labor situation, and of the pertinent facts. These leaders—as exemplified by the recent Eric Johnston-Paul Hoffman-Philip Murray-William Green "Code of Principles for Industrial Peace"—are working cooperatively towards workable solutions within the frame-

work of a political and economic democracy that demands a constant respect for the general welfare.

Such leaders realize the folly and danger of name-calling and myth-propagating—the scapegoat tactic of false general indictments—whether used against labor or management or anyone else. Many of them know, too, that where effective worker organizations were stamped out—as in Italy, Germany, Japan and Russia—there, too, was practically all freedom stamped out.

Granted that there have been "labor abuses" in some fields—abuses that should be justly dealt with—care should be taken by all (particularly the press), not to make unjust sweeping indictments of labor in general, but rather to judge each dispute on its merits, its factual merits.

More widespread knowledge by everyone of facts (and less emotional myths), together with an attitude of good will and a sense of moral and social responsibility, can prevent inevitable human frictions from blazing into dangerous conflicts in the critical postwar period. In approaching so-called labor problems, it is well to keep in mind that workers, as well as employers, are human persons—good, bad and indifferent—but all human, none perfect. A simple fact, but also an important principle upon which to rear a lasting understanding among the representatives of capital, labor, and the public.

In all history there has been but one perfect worker. He was, as Pius XI reminded us, a "Carpenter's Son" and Himself "a Carpenter."

ACCOMPLISHMENTS AT SAN FRANCISCO

ALLAN P. FARRELL

NOW that the United Nations Conference on International Organization (UNCIO) has concluded its sessions at San Francisco, it is opportune to essay an estimate of its accomplishments. And at the outset it should be insisted that these accomplishments give no support to the deep pessimism which many felt during the initial stages of the Conference. Competent observers at San Francisco, even while they underscore what still remains to be done, are convinced that the Conference not only plotted the possibilities of world security but laid the foundation for it.

CONCORD ON ESSENTIALS

It might seem, to those who followed the day-by-day reports of the Conference, that discussion of disagreements bulked largest in the proceedings. However true this may be—and the establishment of disagreements and their negotiation was an all-important service of the Conference—it should not distract attention from the wide agreement that ultimately prevailed on the fundamental principles and instrumentalities of the United Nations organization. The more significant of these points of accord may be summarized here.

1. Going beyond the Dumbarton Oaks proposals, the sponsor nations have written into the Charter the principles of justice and international law, of equal rights and the self-determination of peoples, of fundamental human rights and freedoms for all without distinction of race, language, religion or sex.

2. After a composition of disagreements, the sponsor nations have strengthened and specifically defined the func-

tions of the General Assembly. This Assembly, which has less authority than its counterpart in the League of Nations, is nevertheless an important consultative forum, with the right to "discuss any questions or any matters within the scope of the present Charter or relating to the powers and functions of any organs provided in the present Charter." Within certain limitations, it can carry its recommendations to the members of the United Nations or to the Security Council, or both, on any such questions or matters. The widening of the scope of the United Nations organization at San Francisco places before the General Assembly questions not only of peace and security but also those relating to human rights, colonial peoples, the economic causes of war, disarmament and the regulation of armaments.

3. For the first time in history nations administering territories of dependent peoples have agreed to follow a code of conduct for all dependent peoples and to report regularly to the General Assembly "relating to economic, social and educational conditions in the territories for which they are respectively responsible." The United States would thus agree to report on conditions in Hawaii, Alaska and Puerto Rico.

4. Contrary to the Dumbarton Oaks proposals, the so-called middle Powers—such as Canada, the Netherlands and Australia—will have the right of a vote whenever they may be called upon to place their forces at the disposal of the United Nations organization. They will likewise be favored in the selection of the six non-permanent members of the Security Council.

5. The five major Powers have agreed that such regional agencies as the Pan-American security system and such alliances as the Anglo-Russian Alliance can operate against an aggressor until the Security Council—not the Big Five, as specified in Dumbarton Oaks—takes the necessary measures to maintain peace and security.

6. The Charter gives the United Nations organization a much broader scope than was intended in the Dumbarton Oaks document. For instance, the General Assembly may now advise the removal of conditions that threaten peace and the general welfare. The Security Council is empowered not merely—as signified in Dumbarton Oaks—to suggest procedures for settling a dispute, but to recommend the terms of settlement. There is provision in the Charter, too, for convoking a constitutional convention to revise its terms. The five major Powers, however, retain their right to veto amendments made to the Charter after it is ratified.

7. A strong Economic and Social Council has been set up as one of the principal organs of the United Nations organization. The purpose of this Council is to promote higher standards of living, full employment and conditions of economic and social development; to find solutions of international economic, social, health and other related problems; to further international cultural and educational cooperation; and to foster universal respect for the observance of human rights and freedoms for all without distinction of race, language, religion or sex.

8. The sponsor nations were in perfect accord on laying down a severe interpretation of the admission clause for new members: "peace-loving states which accept the obligations contained in the present Charter and which, in the judgment of the organization, are able and willing to carry out these obligations." It is clear from the debate on this head at San Francisco that the United Nations intend to invoke the strictest interpretation of this admission clause in respect to nations which took up arms against the United Nations in this war, as well as in respect to nations which collaborated with the Axis Powers.

LIMITATIONS OF THE ORGANIZATION

Most of these capital points of agreement mark an advance over the Dumbarton Oaks proposals. The advance is indeed so pronounced that the Charter as it stands is essentially different from that of Dumbarton Oaks. But, withal, the United Nations organization created at San Francisco is limited in nature. There arises from it no system of collective security in which all nations would combine to punish any aggressor, big or small. The result is that in its present form the organization could not force the five major Powers to abide by its principles of justice and international law, of human rights and freedoms. Yet the machinery of consultation and the forum of the General Assembly constitute a sound basis for collaboration and for the peaceful settlement of disputes and differences. The frank facing and negotiation of differences by the five permanent members of the organization at San Francisco may be taken as an encouraging sign that they can continue to arrive at working agreements under the new Charter.

A second limitation of the United Nations organization is the absence of the pledge or principle of disarmament. The committee charged with discussing this point adopted practically verbatim the text of the Dumbarton Oaks proposal, that "the Security Council shall be responsible for formulating . . . plans to be submitted to the members of the United Nations for the establishment of a system for the regulation of armaments." It would seem that, contrary to the concern for disarmament in the 1919 Peace Program, the delegates at San Francisco put security first and tabled the disarmament question for later consideration.

Lastly, the new organization lacks adequate machinery for arbitrating non-justiciable disputes. According to the Charter, justiciable disputes—those which are capable of being decided on the basis of laws or treaties—are normally to be referred to the International Court of Justice. But non-justiciable, or political, disagreements, which are often more difficult of settlement and fraught with serious consequences, the Charter leaves to the Security Council. It adds the general directive that parties to a dispute should "seek a solution by negotiation, inquiry, mediation, conciliation, arbitration, judicial settlement, resort to regional agencies or arrangements, or other peaceful means of their own choice." It is apparently intended that the Security Council shall exercise a quasi-judicial function in regard to these political disagreements. What is wanting, however, is proper machinery and clear-cut directions for dealing with questions which, as much as legal issues, can cause international tensions and endanger peace and security.

THE CHARTER AND INTER-FAITH "GOALS"

Prior to the opening of the San Francisco Conference, a group of religious leaders, representing the Catholic, Protestant and Jewish faiths, formulated nine constructive recommendations for improving the Dumbarton Oaks proposals. These recommendations, designated "Goals for San Francisco," were based on the consensus of authoritative Catholic, Protestant and Jewish comment on Dumbarton Oaks. A comparison of the "Goals" with the completed United Nations Charter shows how largely the nine recommendations were incorporated into the Charter. This in itself can, without arrogance, be taken as sound evidence that what was accomplished at San Francisco is not only an improvement upon Dumbarton Oaks but an approximation to fundamental ethical and Christian principles. The nine "goals" of the inter-faith commission follow:

1. Preamble. The Charter of the United Nations organization should acknowledge in its preamble that the actions

of states are subject to the same moral principles as govern the conduct of individuals.

2. Membership. The Charter should specify that membership will be open to all States willing and able to fulfil the obligations of the Charter, so that membership may become universal.

3. International Law. The Charter should provide for the codification and development of international law and for its impartial enforcement.

4. Peaceful Change. The Charter should provide more explicitly for the revision of treaties and other agreements when such action is required by justice and the good of the world community.

5. Small Nations. The Charter should safeguard the economic and political rights of small nations and assure them an adequate share in shaping the policies of the organization.

6. Disarmament. The Charter should provide a clear purpose and procedure for the limitation and control of national armaments, as collective security is established.

7. Voting Power. The Charter should provide that no one nation be allowed to veto judgments in any dispute covered by international law.

8. Human Rights. The Charter should include an international bill of rights, and provide for a commission or commissions to protect and further the rights and liberties of the individual and of racial, religious and cultural groups, especially those uprooted by war or oppression.

9. Dependent Peoples. The Charter should provide for a commission to supervise the administration of mandated territories and to promote the advancement of non-self-governing peoples toward economic well-being, cultural development and political responsibility.

The first goal is covered in the new preamble; however, the moral responsibility of states is not as forthrightly stated as could be desired. Universal membership in the United Nations organization, the ideal of the second goal, is plainly realized in Chapter II of the Charter. So is the third goal realized throughout the Charter, which makes ample amends for the neglect of international law in the Dumbarton Oaks proposals. The fourth goal, looking to proper procedures for needed revision of treaties and other agreements, is attained, at least in a general way, in the power granted to the General Assembly in Article 14 of Chapter IV. New and very favorable rules are laid down in the Charter for safeguarding the rights of small nations, as was asked for in the fifth goal. Disarmament as such was not sought in the sixth goal, nor does the Charter provide for more than the eventual study of principles for disarmament and for controlling armaments. Although the Conference warmly debated the veto issue, in the end a rigid interpretation of the Yalta agreements won out, and thus the seventh goal was rejected. But the Charter declared in full favor of the last two goals, those respecting human rights and dependent peoples, sometimes using the very expressions of the inter-faith document.

These things were accomplished at San Francisco. It is no exaggeration to say that the Conference has set the nations upon a mighty highway which can lead to world peace and security, however rough the road still is in this or that spot. Much remains to be done. The first task, however, is for the Congress of the United States to ratify the Charter and approve the United Nations organization. What an adviser to our delegation at San Francisco said after reading the completed Charter seems a supremely appropriate conclusion: "Before San Francisco the American people felt they had to go into a world organization as a matter of duty. They will want to go into this organization as a matter of choice, once they know what is in it."

SCIENCE NOTES

FOR UNTOLD AEONS the sun has prodigally poured out energy into space. About one part in two billions of that energy is intercepted by the earth, some to be reflected back into space and some to be stored in flower and shrub and tree, in the raindrops and the winds or, through the centuries, in the oil and coal we now consume so lavishly.

We are familiar with that energy coming to us in the form of what we call light and heat, though the physicist may perhaps speak of electromagnetic waves, the deep red of the spectrum being due to longer waves, the blue and violet to shorter ones. The combination of these and of waves that lie between can give us a symphony of light and color, even as the symphony of sound is due to the combination of waves in the air from the low thunder of the tuba to the shrill piping of the piccolo joined to waves of varied size and shape and length from all the brasses and woodwinds and strings. Our ears, wherein this "concord of sweet sounds" is formed, are able to respond to waves whose vibrations take place at the rate of some twenty to twenty thousand per second, a range of about ten octaves.

But this compass of the musical sounds is small compared with the vast gamut of the electromagnetic waves, where the number of vibrations varies from a few score or less to as many as ten million billion billion per second. From the great long radio waves one passes down through the broadcast band, through short radio waves and still shorter ones (radar), through the long heat waves and on to visible light, ultraviolet, X-rays, gamma rays, secondary cosmic rays—the whole grand diapason of the "music of the spheres."

For the emission and the detection of these various waves different mechanisms are necessary. Our eyes are sensitive to only a limited range, happily not to X-rays, lest nature lose much beauty, nor yet to the heat waves lest night be turned into day. Radio detectors are needed for radio waves, photographic or similar processes for X-rays, and so on.

According to physical principles, all bodies are, generally speaking, emitting or radiating waves of various lengths with greater or less intensity. The hotter a body is, so a well-known law states, the greater is its emissivity and the more is its energy sent out in shorter waves. The sun, incandescent at its temperature of some 6000° C., radiates most of its energy in the visible portion of the spectrum and in the adjacent ultra-violet and infra-red.

However, that is not the end of the story for the sun. Dr. G. C. Southworth of the Bell Telephone Laboratories has reported in the *Journal of the Franklin Institute* that by means of a radio receiver he has picked up from the sun waves with a length of from one to ten centimeters. This is in the range of what are called micro-waves, the very short radio waves which have been turned to such varied and valuable uses in the past few years. That such waves might be expected from the sun and in the quantity observed, is in accord with theoretical considerations. These same considerations demand that energy should also be obtained from other bodies. "This was verified," says Dr. Southworth, "qualitatively and partly quantitatively, by directing the receiver toward the open sky and nearby objects." There was less energy received from the open sky than from objects on the earth.

In effect, then, the sun may be said to be a short-wave "broadcasting station," but one which sends us, though in minute amounts, not music but *noise*. But neither is all that emanates from terrestrial broadcasting stations to be called music!

V. C. STECHSCHULTE, S.J.

TIME TO BEGIN

THE WORK at the San Francisco Conference ceased at 5:38 p.m. on June 26, 1945. But the work for the entire world has only just begun. For the Charter of the United Nations is not a mere code of rules to be referred to when something quite unusual happens. It is a call to action: to immediate construction of those agencies and policies which are necessary for it to go into effect once it has been ratified.

The fact that United Nations is a beginning and not a conclusion was strongly emphasized by President Truman in his address at the concluding ceremonies. "You have created," he said, "a great instrument for peace and security and human progress in the world. The world must now use it." And he continued:

If we fail to use it, we shall betray all those who have died in order that we might meet here in freedom and safety to create it.

If we seek to use it selfishly—for the advantage of any one nation or a small group of nations—we shall be equally guilty of that betrayal.

The successful use of this instrument will require the united will and firm determination of the free peoples who have created it. The job will tax the moral strength and fiber of us all.

The United Nations charter is not a cure for war, nor does it claim to be such. It is but an instrument to place in the hands of peoples and nations who—for whatever reason or motive—fear war and are determined to do what they can to prevent its recurrence. It is a record of their combined efforts to achieve this common end. Today, as always, the actual cure for war lies in the hearts of people, their governments or their rulers; and if the hearts of the most powerful nations are irrevocably set upon war, they can and will achieve it despite all the charters in the world. But to the extent that they are determined to find a method to work together and eliminate the most pressing and irritating sources of conflict, the charter is at hand to point the way. And every moment that it is actually used strengthens whatever forces lie in it for the building of a permanent peace.

Before all else, two tasks lie immediately at hand for us here in the United States.

The first was urged by President Truman, and repeated by him in his message to the United States Senate on July 2, that the Charter should be ratified with a minimum of delay. This does not mean a "railroading" process; but it does mean a recognition that undue prolongation of discussion and dispute can now serve no practical purpose, and can readily undo much of whatever good the Charter promises to achieve.

Most controversial of all the many aspects of the Charter is that which relates to the veto power, based on the thesis of the unanimity of the Security Council. Yet, paradoxically enough, this provision appears to be most indispensable if the Charter is to be accepted by the United States. "Were the veto not in the Charter," observes Senator Connally in his report of the San Francisco Conference, "what would some of its critics say? . . . We must recognize that the Yalta formula not only gives the other Great Powers a veto over military action; it gives the United States of America that same veto."

Our second task rests with all of us, as citizens: that in the widest and speediest fashion possible we make thoroughly known among the people of the nation the text and the meaning or implication of the Charter. The work done by the various religious leaders of the country during the

months which preceded the San Francisco Conference, in publicizing the "Pattern For Peace" and the nine "Goals For San Francisco," was rewarded by the influence such educational effort undoubtedly exerted on the improvement of the original document of Dumbarton Oaks. The time now is to build upon this foundation, and utilize the unprecedented opportunity the new Charter affords us to bring home to the masses of the people what the Charter demands of them in the way of personal responsibility, of vigilance, of constructive and united action, of practical application of the principles which our religion has already proclaimed as essential for peace in this world. Here is a vast undertaking for our churches, our schools and our religious organizations. Once more, it is now time to begin. Not one day or one occasion for teaching the best lessons of the Charter should be lost in the battle for peace.

POLISH GOVERNMENT

THE POLISH impasse has dragged on so long that any step towards a solution may be welcomed, if not with enthusiasm, at least with a sigh, which is a blending of pity, relief and hope, and the last faint murmur of unavailing indignation. We did not like the Crimean Conference's "settling" of the Polish question. We liked still less Russia's failure to live up to even that gesture at compromise. The invitation accepted by sixteen Polish leaders to come to Moscow, only to find themselves clapped into prison, was an outrage of cynicism without any parallel that can be found in modern history. Their trial was a farce.

Now the Polish issue has been "settled" again. The basis of the Lublin government has been broadened (to use the Yalta phrase) to include Poles from abroad and more democratic elements from at home; and the new Provisional Government of National Unity has been launched. The next step, according to the provisions of the Crimean conference (though the document setting up the new government is silent on the point) should be preparations for a general election by secret ballot. Then, presumably, Poles still residing in what is still Poland will have a government of their own choosing. How many exiled Poles will be willing to return to such a Poland, what will become of the Polish armed forces that have been fighting in various parts of the world, what will be the personal status of former members of the Government-in-exile in England: these remain unsettled questions.

It has become obvious that Russia is determined to handle the Polish situation in her own way. It is equally obvious that her Allies have no intention of pushing Russia too far on this issue. At most they will demand that Russia carry out her Yalta commitments, so that we may expect Polish elections in the not-too-distant future. Russia will of course delay for a while, set up spurious issues, threaten non-cooperation, then graciously yield to the extent of agreeing to carry out in her own way what she has already pledged herself to do. The Poles unfortunately are hardly in a position to do anything about it. There are sincerely good, patriotic men joining the new government who undoubtedly feel that Poland's only hope for peace and reconstruction and the rebuilding of national integrity lies in the acceptance of the situation as it is, and a reliance on world opinion to guarantee truly free elections.

AP DECISION

World opinion and world interest undoubtedly have been responsible for any concessions that Russia has thus far made. The same world opinion can continue to insist that accredited news-gathering agencies be allowed to report to the world on the real conditions existing in Poland. If world opinion can gain this point, then there is real hope that the elections to be held in Poland will be truly democratic elections. With a government of their own choosing, the Poles at long last may be able to lift themselves from the weariness and slavery and devastation of war. May God help them in this task.

INDEPENDENCE DAY

AN ENTIRE BATTERY of misrepresentations and obstructive tactics have been set in motion to block continuation of the present temporary Committee on Fair Employment Practice, working under Presidential executive order, as well as the establishment, by Congress, of a permanent agency of similar nature. The excellent record of the present Committee, which in the less than three years of its existence has adjusted thousands of cases by peaceful means, is completely ignored by its critics, while absurd charges are shouted from the house-tops that fair-employment legislation, like ill-famed Prohibition, would undertake to control the private lives or personal prejudices of individuals.

Prize Big Bertha among these antiquated, but still effective, weapons is the time-honored filibuster. This is now threatened against the Senate bill that appropriates funds for a variety of essential war agencies and includes among these an allotment of \$466,200 in order to continue the temporary FEPC another year. Will such a method actually be resorted to? Probably not, says Arthur Krock in the *New York Times* for June 28, for—among other grounds that he alleges—it would mean that the President would be bringing his request for the ratification of the United Nations Charter into a very bad atmosphere. Delaying action in this connection will evoke unpleasant memories of the way the last attempt at a peace-keeping league was damaged—"an uncomfortable setting for the President and for the introduction of the Charter."

It would indeed be an uncomfortable setting. To the United Nations a very strange picture is presented as they see a nation which champions free speech forbidden even to discuss a measure requested by millions of its own citizens. Much of our resounding talk about democracy sounds frankly hypocritical when people of other countries see a supposedly democratic country unable or unwilling to outlaw overt violations of one of man's primary rights.

On this Independence Day, 1945, the United States finds itself placed at a post among nations ahead of any we have occupied before—as the banner-bearer for all the world of those principles of "life, liberty and the pursuit of happiness" which we declared on our own behalf in 1776. Whether fair-employment opportunity be killed by industrial greed and class blindness, as in Massachusetts, or by white-supremacy racial fanaticism, as threatened in Congress, the same blow is dealt to the cause of our hard-won world leadership. Unless we wish this leadership to pass, once and for all, to the enemies of God and religion, let us rouse ourselves from our folly while there is still time, and enact effective fair-employment legislation.

ON MONDAY, June 18, the Supreme Court handed down a long-awaited decision in the Associated Press Case. Of eight Justices participating in the Case, five submitted separate opinions—three among the five-man majority, and two among the three-man minority. Exactly what solution was reached, on what grounds and to what effect, are questions difficult to disentangle from the skein of legalism in which they are wrapped.

In the majority opinion, Justice Black affirmed a decree of a Federal District Court that the Associated Press, under the terms of the Sherman Anti-Trust Act, is under legal compulsion to serve competitors of present members on equal terms with any other applicant. Justice Black supports this decree chiefly on the ground that the by-laws of the Associated Press "on their face and without regard to their past effect constitute restraint of trade." This apparently harsh doctrine can be maintained only if it be proved that the by-laws which arbitrarily restrict membership also operate to exclude or unreasonably restrain the dissemination of news.

If the majority opinion could show that AP rules did restrain the dissemination of news, and not merely of AP news, there would be no constitutional violation of freedom of the press in any law or judicial decree enjoining such restraint. However, it is this very important point which, in our opinion, the majority fails to sustain. The fact, elaborated in the minority opinion, of the actual success of papers without AP service, and the concomitant fact of the flourishing existence of news agencies competing with AP, are neither disproved by the majority nor shown to be irrelevant.

The minority opinion written by Justice Roberts, and concurred in without comment by Chief Justice Stone, is a clear and forceful document. Justice Roberts scores the majority method of mingling facts, inferences, conclusions and irrelevant citations, and charges that the method was dictated by "the view that separate consideration would disclose a lack of support for any finding of specific wrongdoing." In contrast, Justice Roberts conducts his dissent by a thorough examination of all the ways by which the AP could have offended against the Sherman Act. As he considers each in turn, Roberts shows that no proof was ever adduced "that AP either intended or attempted to, or in fact did, unreasonably restrain trade, or monopolize or attempt to monopolize all or any part of any branch of trade within the decisions of this Court interpreting and applying the Sherman Act." In the Roberts view this lack of evidence has forced the Court to proceed against AP as though it were a public utility. The effect of this decree, according to Justice Roberts, is to place AP "under the tutelage of the Court." In the future "lawful practices may be threatened with injunction, as they are in the present decree, as a lever to compel obedience in some respect thought important by the Court."

Justice Frankfurter concurred with the minority in a separate opinion in which he finds the injunction against the AP by-laws justified "because they offend the basic functions which a constitutionally guaranteed free press serves in our nation." Against this assertion Justice Roberts' and Justice Murphy's demand for proof is particularly pertinent in that the present decision may well prove a threat to real freedom of the press. If all papers are now to have equal—and perhaps easy—access to AP news, with all its undoubted prestige value, there may easily be built up a single version of news events. It is regrettable that where no monopoly was proved, the ground for monopoly has been laid.

LITERATURE AND ART

A MORAVIAN SAINT

VERA GIBIAN

IN THE YEAR 1881, when Slav pilgrims from all parts of the world came to Rome to express their gratitude to Pope Leo XIII for his Encyclical *Grande Munus*, a young Moravian priest at an audience of Czech pilgrims approached the Holy Father and asked his blessing for three pictures the Czech pilgrims had bought in Rome for a Moravian church. The Pope graciously blessed the pictures and added some words of encouragement to the pilgrims, praising the land of Saint Wenceslaus and Saints Cyril and Methodius, whose Feast we celebrate on July 7.

Those few minutes of conversation between Pope Leo XIII and the young Moravian priest are a precious moment of history. The great Pontiff, who had just published his Encyclical *Grande Munus*, in which he glorified Saints Cyril and Methodius and stressed their significance as a unifying force for all Slavs—Catholics and dissidents—met here for the first time the man who understood better than any of his contemporaries the whole idea of *Grande Munus* and was to become the most influential—and the most humble—initiator of the Pope's wishes in regard to work for the Slavs.

The young priest—Antonin Cyril Stojan—always remembered his first visit to Rome and his first audience with the Holy Father as the decisive moment of his life. The visit to Rome dispelled any doubts he had had about his particular vocation and strengthened his belief that his personal mission was to serve what he called "the Apostolate of Saints Cyril and Methodius"—to bring his community and his nation close to God. By means of the spiritual revival of his own Catholic Slav people, he hoped to contribute to the general renewal of Catholic life among all Slavs, with the ultimate aim of the reunion of all Slavs with the Church of Rome. And, as Saints Cyril and Methodius had taught all Slav peoples to love the Mother of God—and as this devotion to the Blessed Mother is still the distinctive feature among even the separated Slavs—Father Stojan placed his Cyrillo-Methodean revival program under the protection of Mary, Mother of Slavs. This Cyrillo-Methodean tradition was a Marian tradition *par excellence*.

Son of poor Moravian peasants, born in 1851 and raised in the country, Father Stojan had all the natural qualities to make him beloved among the people of Moravia. Of robust and simple appearance like a true Moravian peasant, with a fine sense of humor softened by great goodness of heart, master of the simple, childlike words that reached the hearts of the masses, and living all his life in strict poverty, he completely won the hearts of the Moravian people. As pastor in the village of Drazovice for twenty years, from 1888 to 1908, he made his parish a model community, rebuilding the church, caring for the schools and the poor. With his priestly work of preaching and confessing, he combined a never-ceasing activity on behalf of those who needed help. Although his duties and his field grew constantly larger—as deputy of the Parliament in Vienna after 1897 and as Canon of Olomouc and Archbishop of Olomouc after 1921—he always pursued his work on behalf of Catholic Slavism. Service to the Apostolate of Saints Cyril and Methodius was the mainspring of all his actions.

As the beginning of his Apostolic work, Father Stojan decided to rebuild the old shrines of Velehrad and Hostyn,

as a visible sign of the Cyrillo-Methodean tradition. Velehrad, the old church and convent built near the site of the old residence of Saint Methodius (and also, probably, near the unknown tomb of the Apostle of the Slavs) was neglected and half-decayed. Mary's shrine on Mount Hostyn—now one of the most visited shrines in all of Europe—was half in ruins during Father Stojan's boyhood, and from early youth he had longed to see it rebuilt. Although there is no historical connection between the two shrines, Hostyn's shrine having been built in commemoration of the Blessed Mother's help to the Moravian people during the Tartar invasion in the thirteenth century, Father Stojan always considered both venerable places as memorials to the salvation of the Slavs. As a young priest he started to raise a fund for the restoration of the two shrines and, with the help of many zealous collaborators, he lived to see them restored in their old splendor. The undertaking was not easy, since it was necessary to buy both places from their private owners, build roads, hostels for pilgrims and Retreat houses and, in the case of Hostyn, to buy practically the whole mountain.

Hand in hand with the material restoration went a spiritual revival. Both shrines have been placed under the care of the Society of Jesus, and both have become centers of wide religious activity. A Retreat movement, inaugurated in 1893 at Velehrad, has had a deep influence on the Catholic life of the whole country. A new generation of Catholic laity has been brought up under the leadership of Velehrad's Jesuits. Great national pilgrimages have been organized to both shrines. Slavs love pilgrimages, and pilgrimages had always been made in Moravia even to half-ruined shrines; but Father Stojan's leadership gave to them a deeper meaning. Mostly peasant people, but also many of the still-faithful townsfolk, have come regularly from all parts of the country to pay tribute to the Mother of God and the Apostle Saints of the Slavs, to renew their faith, to receive the Sacraments in the places venerated for centuries. By this collective act of devotion they have engraved in their hearts more deeply the fellowship of the one Universal Faith and have become more personally devoted to Saints Cyril and Methodius. Through Father Stojan's work the names of the Apostles of the Slavs have become more than a symbol: they are protectors in Heaven, friends of the Czech people and forever connected with the other Slav nations, even with their separated brothers in the East.

If the pilgrimages were a popularization of the Cyrillo-Methodean idea, the Conferences for Church Unity at Velehrad were their intellectual counterpart. As early as 1885, Father Stojan and his collaborators organized meetings at Velehrad to discuss general conditions among Slav Catholics and to find ways to better understanding and help among Slavs. Later these small meetings led to the founding of the important international conferences at Velehrad which, under the name of the Uniate movement of Velehrad, became worldwide in renown. These conferences—three during the life of Father Stojan: 1907, 1911 and 1922—were attended by scholars from all parts of the world, by Catholics of all Rites (some Orthodox), by Slavs and non-Slavs interested in problems of Church unity. The best authorities on questions affecting the whole world came to Velehrad for friendly, non-polemical discussions to find ways for better understanding and friendship, with a view to possible future reunion. The influence of these conferences was such that Velehrad became the symbol of all efforts for Church unity.

Father Stojan's name is forever connected with Velehrad. Pilgrims who came to visit Saint Methodius' shrine never forgot to kneel down at Father Stojan's tomb in the old Kings' chapel of Velehrad. They come like children to their father's tomb, for Father Stojan's was that rare crown in life—he was loved by his people as a father in the truest sense of the word. He was *taticek Stojan* (little Father Stojan) to the Moravians. The secret of this loving popularity was his personal holiness and his boundless charity; he loved all men and he served them all. He did not know the meaning of the word "enemy." He gave all he had to the poor, to all who asked, often to those who did not deserve it. He even helped, with great kindness, his political opponents.

Father Stojan entered politics because the Catholic Political Party needed a good representative in Vienna and he considered political action as one means for giving aid to others. With practically no money in his pockets, in his shabby old coat, with a small satchel in his hand in which he always carried little gifts for his friends (mostly Moravian cakes and sausages), he was a striking figure in the Parliament of Vienna and was known by all. His peasant humor and willingness to help disarmed all criticism and opponents. All doors opened to him, from the smallest official's office to the highest centers of Vienna's political life.

In the political, as well as in the parish field, his creed was very simple: "To love Jesus—that is the best politics." Employing his political influence only to help all who asked for help, he was constantly surrounded by petitioners, and his goodness to them became a legend. Throughout all his tremendous activities, he stood closely united to God and was devoted to his priestly duties in faithfulness and love.

When, in 1918, the Austro-Hungarian monarchy collapsed and the Republic of Czecho-Slovakia was established, Father Stojan as a leading personality of Catholic Moravia was named to the National Assembly, and later, in 1920, he was elected Senator to the Parliament in Prague. He greeted the liberation of his country with great joy and enthusiasm—yet soon he experienced great sorrow and anxiety. The first years of the new republic were marked by a strong wave of anti-Catholic propaganda. The causes of this sudden outburst of hatred against the Church were manifold. There had been a general decline of Catholic life under the Monarchy—a growing apathy and formalism on the side of the laity; laxity and modernism on the side of many priests. The individual efforts of many saintly priests and the great work done by several religious orders could not counter-balance the general decline and the influence of the anti-Catholic groups.

The identification of the Catholic Church with the Dynasty and the central government in Vienna helped to create distrust of the Church among Slav nations of the Monarchy, especially in Bohemia and Moravia, and this situation was very cleverly exploited by the enemies of the Church. Socialism in Central Europe—the International Socialist Democratic Party—was identical with atheism and, about 1918, the majority of Czech workers were Socialists. The "Away from Rome" movement, launched in the first years of the republic by all anti-Catholic groups, was well organized and had wide influence. It is true that this organized attack upon their Faith—and the realization of their own weaknesses—roused Czech Catholics from sleep, and to a deep and astonishing revival of Czech Catholic life.

Father Stojan lived to see the dawn of the Catholic revival but, when he came to the National Assembly in 1918, he arrived in the thick of the Anti-Catholic plotting and he had to wage many a hard battle. A valiant and able defender of the Catholic cause, his fervent pleading was often

successful. Once, when a good resolution had been passed, he surprised the whole assembly of predominantly atheistic deputies by rising and, in a clear voice, full of deep gratitude, pronouncing the traditional peasant form of thanks: "May God reward you! May God reward you all!"

In 1921 (when, after the founding of the Czecho-Slovak Sect in 1920, anti-Catholic propaganda reached its peak), Pope Benedict XV, after accepting the resignation of Cardinal Skrbensky, named Capitular Vicar Stojan as Archbishop of Olomouc and Metropolitan of Moravia. This nomination of the most humble and beloved priest of Moravia to the highest dignity of the Church was received by all Czech Catholics with great joy as an omen of better times, and the consecration of the new Archbishop became a nationwide demonstration of fidelity to Rome.

Never before, in her thousand-year-old history, had Moravia witnessed an inauguration of an Archbishop such as this, when the lifelong worker for the Apostolate of Saints Cyril and Methodius mounted the throne of Saint Methodius. About 100,000 people came from all parts of the country to the old town of Olomouc and, after the solemn consecration of the new Archbishop by the Papal Nuncio Micara in the presence of many Bishops, priests and delegates from many European countries, the processions of thanksgiving, religious celebrations and assemblies lasted for two days. The old beautiful hymn to Saints Cyril and Methodius:

Oh, God, who a thousand years ago

The light of Faith enkindled in our fathers' hearts
was sung by crowds in all churches, on the streets, at all religious celebrations; and the refrain of the song, repeated after every verse, rose to the skies like a pledge and a sincere imploration:

This nation, Lord, knows but one prayer:

Save our Faith, our Fathers' heritage!

With lights in the windows, the ringing of bells and the prayers of the crowds, the venerable town proclaimed solemnly its fidelity to Rome. Moravia had found her soul again. Archbishop Stojan's years on the throne of Saint Methodius, short as they were, were marked by such sanctity and such love for the people that they will not be forgotten.

He died on September 29, 1923, after five months of half-agony. In his moments of consciousness, besides the Holy names of Jesus and Mary, the names of Velehrad and Hostyn were often on his lips. His only wish was to go once more to the summit of Hostyn and to bless Moravia again. The burial of the Archbishop was a manifestation of love of all people and a declaration of faith and fidelity to Rome.

The name of Antonin Cyril Stojan has never lost its symbolic meaning. Like the name of Saint Methodius, it means Slavonic brotherhood and fidelity to Rome.

THE PERFECT SONG

The miracles of wood and field outrun

The miracles that man has dreamed and wrought;
The little secrets of the woodlands still
Defy his thought.

The faithful thrushes sing with every spring
In dawns and twilights of my northern land;
And in each song there is a riddle hard
To understand.

Across the dusks and dawns of fifty springs
I've heard the lovely golden music float,
And not a thrush has missed, as I recall.
A single note!

ARTHUR WALLACE PEACH

Benziger's
U. S. A. LITURGICAL EDITIONS

MISSAL Latin Hand
For Seminarians - Small
Portable Altar, etc.
4½" x 7"
6-2002. Imitation leather,
red edge \$4.75
6-2023. American
Morocco 7.50
6-2021. For Altar Use 8.50
6-4017. Turkey Morocco 10.00

MISSAL Size Quart
For Church Altar Use
Large Type - 8" x 11"
4-212. Black, Imit. leather,
gold edge \$25.00
4-215. Black, Sheepskin
leather, gold edge 30.00
4-226. Red, Sheepskin
leather 32.00
4-417. Red, Morocco
leather, gold edge 35.00

MISSAL Large Quarto
For Made Altar Use
Very Large Type
9" x 12½"
8-212. Black, Imitation
leather, gold edge \$30.00
8-215. Black, Sheepskin
leather, gold edge 35.00
8-326. Red, Sheepskin
leather, gold edge 37.00
8-417. Red, Morocco
leather, gold edge 40.00

MISSADEFUNCTORUM
Altar Size - 9½" x 12"
1-2002. Imit. Ira 16.50
1-2001. Red Ira 18.50
1-4018. Morocco Ira 18.00
Small Altar Size - 8x11"
9-2002. Imit. Ira 16.50
9-2001. Red Ira 18.50
9-4018. Morocco Ira 18.00

Printers to the Holy Apostolic See and the Sacred Congregation of Rites

BENZIGER BROTHERS, Inc. • 26-28 Park Place • New York 7, N. Y.

By all means read

2nd enlarged edition

THE DIES COMMITTEE

by AUGUST RAYMOND OGDEN

A complete survey and analysis of this famous Committee on Un-American Activities from its beginning to its close.

"... a solid, competent and comprehensive job."
I. F. Stone in *The Nation*

"... sound scholarship and sound democracy."
R. L. Duffus in
The New York Times Book Review

Cloth, per copy, \$3.00

Send for our catalogue

The Catholic University of America Press
WASHINGTON 17, D. C.

IN TOWNS AND LITTLE TOWNS

by LEONARD FEENEY, S.J.

A lovely and loved collection of poems by the self-crowned laureate of all towns and little towns. The entire text of the original book, plus a supplement of new poems and a delightful preface by the author. Father Feeney at his very best. \$2.00

AN AMERICA PRESS PUBLICATION

The Index to AMERICA for Volume 72 (from October 7, 1944, to March 31, 1945) is now ready for distribution. It will be mailed to subscribers who have already requested it or to other subscribers sending a request. Address America Press, 70 East 45th St., New York 17, N. Y.

BOOKS

TOWARD IMPROVING EDUCATION

PLATO AND MODERN EDUCATION. By Sir Richard Livingstone. Cambridge University Press. \$75

THE EDUCATIONAL PROCESS. By Luther Pfahler Eisenhart. Princeton University Press. \$1

IT IS AN ADMIRABLE QUALITY of these two books that they do not assume that all progress, reform or improvement in education postulates taking the extreme "either-or" position of supporting John Dewey and the Progressives on the one hand, or Hutchins of Chicago and the conservatives on the other. Their authors have the discernment to see that real development, as G. K. Chesterton said long ago, is not leaving things behind as on a road, but drawing life from them as from a root; that so-called progress implies a man leaving his home behind him, but improvement means a man exalting the towers or extending the gardens of his home. Neither Sir Richard nor Dean Eisenhart speaks for a stodgy educational *status quo*. No more do they worship at the shrine of the great god Progress. They do really believe in educational *improvement* in the sense accepted above.

Sir Richard Livingstone's little book of 36 pages is the Rede Lecture for 1944. Since Plato's day, he says, three new influences have affected education, all legitimate but each tending to obscure its aim as he conceived it: the accumulation of knowledge, the need of earning a living, the growth of applied science.

There are consequently three essentials in the education of the modern man. One is training for his life's work; this may be specific but is, in higher education at least, more commonly general, giving a mastery of principles rather than of practice. The second is the sense of the place of science in civilization. If a man dispenses with this, he will hardly understand the history or possibilities of his own age. However, as corollary and corrective of the scientific spirit, modern man needs a firm understanding of the other forces of civilization. Finally, and most important, everyone needs a philosophy of life, a sense of values by which to judge and use the gifts of material civilization. The perfectly educated man would then have a standard, a perception of values, in every province—physical, esthetic, intellectual, moral; in his profession or occupation; in personal, national and international life.

This is the ideal. The trouble is that the universities in the democratic states make no provision for communicating a philosophy of life. "The crown of our education is the vision of the Idea of Engineering, or the Idea of Physics, or the Idea of Economics, or the Idea of Exact Scholarship." The two studies that will give this needed philosophy of life, and a set of standards, are philosophy and religion. And yet these studies are not honored in the universities. So the universities have no real effect on the spiritual and moral life of the world, not even on its political life so far as this is determined by spiritual and moral forces. Outside the countries which accepted the philosophies of Communism and Nazism, the universities have provided no alternative philosophy to counteract them. We thus have the spectacle of the democratic peoples fighting heroically for values which they dimly discern but cannot formulate into a clear, rational ideal. The universities do not help them.

But they should. Three steps will bring them to give this help. First is the formulation of a comprehensive philosophy of education: a clear idea of what human beings should be. The second is the all-important study of religion and philosophy, which contain the answers to the question of what human beings should be. The third is that the teacher should pay as much attention to values as to facts.

Catholic educators will see in Livingstone's lecture only a sketch of what is basic in their concept of education. Anyway it might raise this sharp question in the mind of the individual Catholic educator: Looking at facts, not theories, what vision of what Idea haunts you in your teaching or administration within a Catholic school or university?

Dean Eisenhart of Princeton surveys a wider expanse of education than Livingstone does. He looks over the college

—its curriculum, special programs, methods of instruction, examinations and tests; he appraises secondary education; and he gives his views on the graduate school of arts and sciences as it ministers to the two separate types of training—for teaching and for research. Withal he writes briefly, covering these several broad subjects in the compass of only 87 pages. He could do this because he views the educational problem as a whole—from school through graduate study. He therefore touches on significant defects and advises upon wise improvement in each separate division without losing sight of the continuing and unified process upwards.

His chapters are extremely quotable. Of Hutchins' proposal for a two-year terminal arts college, he remarks that this position is defensible, but only if the additional two years of the traditional four-year college are devoted solely to getting information which in many cases merely replaces information previously acquired and meanwhile forgotten. He makes merry over the assumption (which is very much alive in certain academic circles) that unless one has had a course in a subject one will ever thereafter be ignorant of it. Not unconnected with this is the fact that "too often the list of required courses in a given college represents a compromise between pressure groups of the Faculty." How very right he is in making this observation, many a dean knows full unpleasantly well.

There are other pointed disapprobations in Dean Eisenhart's book, but he is by preference constructive. Being a mathematician himself, his discussion of the place of mathematics in liberal education, problems of teaching it, textbooks, etc. (pp. 21 ff.) is excellent. He holds a well reasoned view, also, on the capital issue in secondary education: For those who do not go on to college, should the traditional high-school subjects be greatly reduced and a variety of up-to-date courses in the social studies be substituted—as many recommend? He answers a forceful No and gives an excellent defense of it. What he says, in his final chapter, on the befuddled state of graduate studies in American universities was born of hard experience. His solution is good, though it is not new, except in the sense that it has seldom been tested in practice. He raises a nice controversial point by asking whether the presence of a graduate school on the same campus with an undergraduate college has a beneficial effect on the college. He says No. The reader who wants to know his reasons will find them on page 83.

ALLAN P. FARRELL, S.J.

CRUSADER FOR HONEST CAPITALISM

FIGHTING LIBERAL: THE AUTOBIOGRAPHY OF GEORGE W. NORRIS. The Macmillan Co. \$3.50

BEFORE HE LEFT Washington in January, 1943, after having been defeated for re-election the preceding November, Senator Norris had been importuned by his friends to write down the story of his life. Back home at McCook, Neb., an old friend, J. E. Lawrence, editor of the Lincoln *Star*, found him finally receptive, and with his help the tired old man put his reminiscences in order. The result is the present book.

It will not, unfortunately, rank among the greater autobiographies of our age. One looks in vain here for the personal anecdote, the appraisal of contemporaries, the self-revelations that make such works remembered. For that, perhaps, we have to blame the collaboration: both men were too deadly serious. Yet what the book has lost in detail, it has perhaps gained in the revocation of a dead age. The humble, artless way in which Norris tells the story of his hard boyhood and youth, his sufferings, his minor triumphs and disappointments will make the first eighty pages memorable. The rest of the book is an extremely objective chronicle of many a legislative battle, from the unhorsing of "Uncle Joe" Cannon to the final triumphs of TVA forty years later.

To this reviewer the main interest of the book—and it is an absorbing one—is the meaning the book reveals of the word in the title, "Liberal." Norris did not choose that word for his title, obviously. But he always regarded himself as a Liberal. What, then, does "Liberal" mean? As far as I can

Just Published

CHRISTIAN DENOMINATIONS

By
REV. KONRAD ALGERMISSEN

Translated by

Rev. Joseph W. Grundner

\$7.50

Dr. Algermissen's CHRISTIAN DENOMINATIONS is a study of the Catholic Church, the Eastern Orthodox Church, and various Protestant denominations.

The First Part treats of Christianity in general. The Second Part contains a historical account of the Catholic Church, an explanation of its government, and an exposition of its doctrines. The Third Part discusses the same aspects of the Separated Churches of the East, with considerable attention to their liturgies.

The Fourth Part, devoted to Protestant denominations, considers them in six sections: Lutheranism, Calvinism, Anglicanism, the Baptist groups, the revival groups and the eschatological groups.

Remarkable features of Dr. Algermissen's work are the scope of his survey, the up-to-date information, and the use of authentic sources. His objective attitude is notable, for instance, in his sketches of Luther, Wesley, and General Booth.

If you desire reliable information about the teaching of various Christian denominations, you will find it in this volume of more than 1000 pages, provided with a detailed alphabetic index. This work thus furnishes data that otherwise you might have to search for in a dozen different books. The wealth of details makes it especially convenient for quick reference.

B. Herder Book Co.

15 and 17 South Broadway
ST. LOUIS 2, MISSOURI



Be an
ANGEL OF
MERCY
in
Foreign Fields

THIS IS A MISSIONARY CONGREGATION, all of whose members are destined to work in either the Islands of the Pacific or in the British West Indies, engaging in the catechetical, medical, educational and social work of the more primitive missions, and in care of lepers.
If you are between 17½ and 35, and have good will, good health, love of God, and the spirit of sacrifice, you are invited to write to:
Missionary Sisters of The Society of Mary
St. Therese's Convent, Bedford, Mass.

THE NEWMAN BOOKSHOP—Catholic Booksellers

Westminster, Md., and 826 Newton Street, Brookland, D. C.
Catholic and Secular Books of All Publishers Promptly Supplied.
Best Library Discounts to All Catholic Institutions. Secondhand
Catholic Books Bought and Sold. Catholic Libraries Purchased for
Cash. Catalogues issued monthly to Reverend Clergy and Religious.

HOLY BIBLE DOUAY—RHEIMS
CHALLONER VERSION
1,300 pages. 14 colored maps. Family record.
\$2.75 to \$15.00. Send for circular AB343.
33 Barclay St. C. WILDERMANN CO. New York 8, N. Y.
THE DOUAY BIBLE HOUSE

NOTICES Rates Six Cents per Word Each Insertion . . . Payment with Order

JESUIT HOME MISSION—ONLY A CHAPEL now.
Help us to GROW. Small contributions are PRECIOUS
and WELCOME. Rev. John A. Risacher, S.J., Holy Cross
Mission, Durham, North Carolina.

NATIONAL MARIAN RESEARCH LIBRARY: Booklist
containing 2600 titles on our Blessed Mother now available at
50¢. Marian Library, University of Dayton, Dayton 9, Ohio.

IRISH Books, Belleek China, Linens, Cards, etc. Write for
Catalogue, Irish Industries Depot, Inc., 876 Lexington Ave.
(Near 65th St.), New York 21, N. Y.

WILL you join the Catholic Unity League Library?
415 West 59th Street, New York 19, N. Y. Catalogue of
10,000 Books, 30 cents. Annual Dues, \$1.00. Books may be
kept two weeks. Postage, 3 cents a pound. Rev. Bertrand
L. Conway, Paulist.

MISSIONARY PRIEST, working alone in four counties,
only 70 Catholics in population of 140,000, needs your
prayers and gifts to survive. Will you help? Rev. Louis R.
Williamson, Hartsville, South Carolina.

HELP Colored Arkansas Mission. Bought property. Please
help me build Sisters' Convent, and spread our Faith among
the Colored. Donations urgently needed. Father Joseph
Hanicke, C.S.Sp., Saint Cyprian's Mission, Box 108, Helena,
Arkansas.

WARNING! Heat waves coming—get *Breezy Cassocks* and
keep cool. Made by tailors of the better kind. Better fit—
Better service. In business for 3 generations. Victor Pascal,
170 Fifth Avenue, New York 10, N. Y.

CATHOLIC BOYS' TUTORAGE. Delicate boys need not
lose school year. Private tutoring in upper grade and high
school subjects. Preparation for college entrance examinations.
1610 N. Sawtelle, Tucson, Arizona.

ATTENTION, PLEASE! Sister Peregrine, Blessed Imelda
Convent, Catano, Puerto Rico, needs financial support. Con-
vent and school beyond repairs. Please, help.

SCHOLARLY Books Wanted—any language. F. L. Samson,
Bookseller, 45 Astor Place, New York 3, N. Y.

analyze it, it means this. Norris began political life as a convinced, even a rabid, Republican. Almost up to the end he remained within that party, until he was excommunicated. He never took orders from his party chiefs, and one of the few really "inside" revelations he gives is his correspondence with President Taft over the patronage which Norris never got. But Norris was never really a revolutionary. He accepted the capitalistic system implicitly. His real radicalism consisted in this: that he always believed that that system could be made to work honestly and for the common good. I do not think that he ever gave up that first conviction.

To his contemporaries, of course, his radicalism consisted in this, that he openly proclaimed that the system was not being operated either honestly or for the common good. That made him a maverick. But in actuality he was always trying to save the system, not to destroy it. He really believed that by a law here and a law there he could plug the holes in the dam, and he spent his life in feverishly rushing from one threatened spot to another. The only apparent exception to this is his long fight for the Tennessee Valley Authority. But it is only an apparent exception. To him, as he says himself (p. 267), the power issue was only a by-product. What really interested him was that river water, which belongs to the people, was being stolen by private interests, and he held that it should be used for erosion-control and irrigation, for the common good of the farmers. This book makes one doubt if he saw any really revolutionary aspect of TVA, or even if he went wholeheartedly along with the New Deal, or even if he understood its objectives.

Perhaps, in the long run, George Norris will be remembered as an honest politician who refused to take orders from his own party chiefs on how to vote, who sincerely believed that the capitalistic system can be made to work for the common good, if it is honestly administered, and who also just as sincerely believed that it was full of crooks, who must be curbed by law at every point. He was that kind of Liberal.

WILFRID PARSONS

SAINT FRANCIS' FAMILY

A DOCUMENTED HISTORY OF THE FRANCISCAN ORDER:
1182-1517. By Very Rev. Raphael M. Huber, O.F.M.
Conv., S.T.D., S.T.M.; Washington, D. C. Catholic
University. \$7.50

IN ONE LARGE VOLUME, crammed with facts and bibliographical references, there is presented the history of the Franciscan Order from its inception down to 1517, the year of complete and final separation between the Conventuals and the Observants. The first part covers the period from 1182 to 1368 and treats of the life and character of Saint Francis, his institution of the Friars Minor and the early development of the Seraphic Order. Father Huber's fine picture of Saint Francis is one of the best of many excellent features of this scholarly work. The controversies over the adaptation of the rule to wider and newer circumstances are well handled by the author; his treatment of the Spirituals, some of whom were true idealists and others just fanatics, and of the Fraticelli, whose stubbornness finally landed them in heresy, is painstakingly fair-minded. The steady spread and the great accomplishments of the rest of the Order, under the guidance of the Popes and with the mitigations which the Holy See granted for the glory of God and the good of souls, is faithfully and succinctly narrated.

The second part deals with the history of the Franciscans from 1368 to 1517. It continues the story of the main body, now known as the Conventuals, and also narrates the rise of the Observants, who strove for a stricter interpretation of the rule—but within the Order, and in accordance with the directions of the Holy See. For over a hundred years unity was maintained by a method of Vicars-General ruling the Observants. As the cleavage grew wider it was inevitable that a complete separation had to come. This was accomplished by Leo X in 1517 when he set apart the two branches of the Franciscan family, giving a separate General and separate organization to each.

The third part of Father Huber's work contains several chapters on the various rules, the style and color of the early Franciscan habit, the histories of the various Provinces and Vicariates, the missionary activities of the Order, the literary and educational achievements of the Friars, Franciscan devotions and Franciscan social activities. These last chapters are most inspiring.

Father Huber has produced a monumental work, the result of thirty years of studying original sources, Papal documents and the vast Franciscan literature. The bibliographies which he has put into the book are so exhaustive that the title well might be, "The History and Bibliography of the Franciscan Order." Every Catholic student should be familiar with this scholarly work; it ought to have a place in every seminary and college library.

MARTIN P. HARNEY, S.J.

PASTORAL CARE OF NERVOUS PEOPLE. By Henry Jerome Simpson. The Morehouse-Gorham Co. \$2.25

THIS CAREFULLY WRITTEN book gives evidence of having been checked for psychiatric orthodoxy by competent physicians. It follows the school of Dr. Adolph Meyer in describing modes of examination, diagnosis and treatment. It apparently suggests to those clergymen who may wish to pursue the subject that an extended, formal psychiatric examination with specific and detailed questioning be carried out.

An error occurs on pp. 60 and 61, where the author fails to distinguish hereditary from non-hereditary types of imbecility and recommends sterilization for all imbeciles. In line with sociological tradition, the Jukes family tree is mentioned to bolster the case for indiscriminate sterilization of the feeble-minded; the author, however, has wisely omitted that old running-mate of the Jukes, the Kallikak family, the evidence for the latter case having recently been thoroughly discredited.

The author has been so preoccupied, it seems to me, in getting the psychiatry absolutely straight that he neglects to give us the story of his own experiences. Most readers would be interested in knowing what role, if any, religious beliefs and practices play in the therapy of individual nervous people. The review of the principles of psychiatric examination and diagnostic classification, however, may be a useful introduction to the subject for the clerical reader.

ALPHONSE R. VONDERAHE, M.D.

NINE MILE BRIDGE. By Helen Hamlin. W. W. Norton and Co. \$2.50

THIS BOOK is itself a bridge from the close and cluttered life of cities to those elemental beyonds where the human soul can still feel the replenishing wash of silence and slow time. No professional escapist, Mrs. Hamlin began her career as a school-teacher at Churchill Lake "in the wilderness area of northwestern Maine." There she met and married her game-warden husband, "Curly," and this is the chronicle of the start of their married life, out in the wilds, buried in deep snow, besieged by the warping cold, dependent on their own strength and humor.

The record is unsophisticated, full of laughter and courage, local color, character sketches and the impressions of a shrewd and sensitive lady. Mrs. Hamlin has interspersed sprightly little drawings throughout the book. There are a few minor matters of taste which, without prudishness, one might question; but the really depressing part of the book is the almost total inadvertence of these gay and gallant young people to God and religion.

WILLIAM A. DONAGHY

MELANIE STAERK is Professor of International Relations at Rosemont College, Rosemont, Pa.

REV. V. C. STECHSCHULTE, S.J., is Professor of Physics and Mathematics at Xavier University, Cincinnati, and Director of its seismographic station.

VERA GIBIAN, now residing in this country, is a native Czech.

REV. MARTIN P. HARNEY, S.J., author of *The Jesuits in History*, is professor of history at Boston College.

ALPHONSE R. VONDERAHE, M.D., is a director of the American Board of Psychiatry and Neurology.



"One of the most spirited and witty personalities the writing world of America has produced."

—*The Cleveland Press*

Elizabeth Jordan

writes a new romantic novel

MISS WARREN'S SON

The story of a modern young woman who finds in the plight of an abandoned child her own opportunity for fulfillment.

At all bookstores • \$2.50

APPLETON-CENTURY



EYE EXAMINATIONS

Three Registered Optometrists having years of experience are at your service, to give you examinations and advice.

JOHN J. HOGAN, INC.

Six East 34th St., New York, N. Y.
Opposite B. Altman's 34th Street Entrance
Telephone: CA. 5-6774

GLASSES

at reasonable prices
Established 1892
Louis Merekling and Staff
Optometrists

BOHAN-DUNN, INC.

MEN'S CLOTHING

170 FIFTH AVENUE, NEW YORK 10, N. Y.

READY TO WEAR

BLACK AND OXFORD GREY SUITS, TOPCOATS

AND OVERCOATS. Also BLACK Odd Trousers.

Summer Store Hours: 9:30 to 6—Closed Saturdays July & August
Gramercy 5-4736 Entire Second Floor Cor. 22nd Street
Mail Orders Solicited



SAINT MARY'S, NOTRE DAME

Fully accredited liberal arts college for women

Courses leading to B.A., B.S., Mus.B.
Academic and basic professional courses in Nursing, Graduate Department of Sacred Theology. Conducted by Sisters of the Holy Cross. Catalogue.

Saint Mary's College, Box L, Holy Cross, Indiana
(Railroad Station, South Bend, Indiana)

THEATRE

"OH, BROTHER" is the story of how a crooked lawyer, collaborating with a venerable house-breaker and his teen-age female apprentice, is foiled in an attempt to deprive a wealthy family, his clients, of their surplus worldly goods. The small-fry thieves are interested only in picking up a few odds and ends of table silver, and perhaps some cold cuts from the icebox, but the lawyer is out for something big—nothing less than cutting himself a large hunk of the family fortune. The scion of the family had run off years before, while a mere lad, and his parents had subsequently died, leaving a trust fund to be divided between him and his sister. At what he considers a convenient moment, the lawyer turns up with a bogus heir. His fell scheme is brought to naught when true love appears upon the scene.

Hugh Herbert and Arlene Whelan are starred in the production, which is sponsored by Maximilian Becker and Peter Warren. Jacques Deval is the author, Bretaigne Windust director, Samuel Leve designer. The play opened at The Royale.

Mr. Herbert, as an elderly light-fingered gentleman, is tolerably amusing. He would probably be more amusing in a parlor or at a clam-bake, for his present vehicle is more of a drag than a help to his talent. When Mr. Herbert is not on the stage, most of the humor is derived from the embarrassment of a young man when a young woman who thinks he is her brother insists on parking herself in his lap when he is awake and perching on the foot of his bed (of stage) when he is trying to sleep. If you think that is rather queer behavior for a mentally adult young woman, you wouldn't have much fun at a performance of *Oh, Brother*.

ON THE TOWN. I recently found myself in possession of one of those rare days when no urgent work was waiting to be done. With several leisure hours and a little money to spend, how do you think I enjoyed myself! I went to see a show, of course.

My selection was the musical, *On The Town*, the story of a sailor with twenty-four hours shore leave in New York. He spends the whole day looking for romance and finds it only at the last minute. Since the show has been running over a year, and everybody knows what it is all about, I intend to comment on only one feature—its vivid picture of New York as a cosmopolitan city, as a sailor from Peoria might see it on a one-day leave. Most musical shows present New York as a homogeneous city like Copenhagen or Prague. In *On The Town* New York's racial pattern is shown in all its varied colors. And it's beautiful.

THEOPHILUS LEWIS

FILMS

RHAPSODY IN BLUE. There is little need to tell you that this is the life story of George Gershwin, since the title establishes that and the musician and his piece are so closely associated. About the only fault that a captious critic can find with this picture is in its length—more cutting would have helped. Otherwise the offering is a musical treat, especially for Gershwin lovers. Woven through the American's familiar compositions is the life story of a poor East Side boy, with his early struggles against poverty, later against time, arriving finally at his reception of worldwide acclaim and the tragedy of an early death. All this is told against the youth's background—a warm, affectionate atmosphere, crowded with real people. Though the human angles of Gershwin's story are arresting enough as drama, music is the real focus of interest in the film. Here is a celluloid record of the birth of the blues, of the jazz rhythm, and of the genius who created this new kind of harmony. Throughout the picture, Gershwin's compositions have been cleverly interpolated; some receiving interesting visual treatment, with *An American in Paris* being handled outstandingly well; scenes from a few of the musical comedies for which he wrote the songs are attractively staged. Robert Alda is cast as the hero and does a capable job with the role. Paul Whiteman, Al Jolson, Oscar Levant and George White all play themselves in a production that is overflowing with talent. There is some comedy, a lot of pathos and even a dash of romance in this picture, but first and foremost the production is a musical treat. *Adults*, particularly those who enjoy modern music, will be delighted with this presentation. (Warner Brothers)

BEWITCHED. If one starts out by realizing that this fantasy concerns itself with the impossible situation of two human personalities in one body and brain, one may settle down to enjoy a psychiatric study of a murderer that is definitely sinister, sometimes even a bit gruesome. Adapted by Arch Oboler from one of his radio stories, the production retains his brooding and somber treatment. Phyllis Thaxter is the girl whose weird history is told by means of flashbacks—the story of how she kills her sweetheart when dominated by her evil personality. The audience is always permitted to hear the arguments that go on in her mind, between her good and bad sides, so there is never any mystery concerning the developments. As a psychiatrist who endeavors to set things straight, Edmund Gwenn gives a fine performance. Here is entertainment that is strictly for mature audiences, and only for those adults who care for the unusual. (MGM)

MARY SHERIDAN

PARADE

FOLLOWING the cessation of hostilities in Europe, beligerence seemed to be increasing on the home front. . . . In Detroit, a diner picked up the steak served him, threw it at the restaurant proprietor. Admonished by the judge, who fined him, that throwing good steaks around was out of place at a time when even horse-meat is scarce, the diner explained: "It had too much fat on it." . . . In Montana two citizens, aged fifty-one and fifty-three respectively, fought each other to ascertain who was "the toughest man in Cascade county." The toughest man, they later agreed, was the judge who fined them twenty dollars each. . . . It cost an Indianapolis woman more than that just to watch a street fight. While looking at the brawl, she fainted. When she came to, the fighters had disappeared and so had her purse containing \$177. . . . A New York woman, chased by her husband, turned in a fire alarm to get help. Three engines, two hook-and-ladder companies, two battalion chiefs, a deputy chief and three police prowl cars rushed to her rescue. For all this help she paid a twenty-five dollar fine for turning in a false alarm. . . . One of the old, time-honored privileges vanished in Michigan when the State Barbers Association passed a resolution forbidding patrons to read in the barber's chair. Declaring that "no one would think of reading a newspaper or magazine while getting a

tooth pulled," the resolution held that concentration on a newspaper stiffens the reader's neck. . . . The establishment of precedents went on. . . . Learning that a Utah harness-dealer was holding a customer's ration books until he paid for a cinch buckle, the OPA ruled that creditors cannot hold ration books as collateral. . . . While bellicose trends harassed urban districts, other difficulties plagued rural areas. . . . The day after the Little Sioux River dropped in on his land, an Iowa farmer saw a catfish milking one of his cows. He sold the fish to a restaurant which runs a menu featuring "milk-fed catfish." . . . In reply to ration-board's request for reasons why her husband needed special work shoes, a Texas farm woman wrote: "To keep the cows off his feet and the stickers out of them."

Headaches appear in both urban and rural life. . . . To be struck in the face by a fast-thrown steak is not a pleasant experience. . . . Neither is it pleasant to see a strange catfish milking one's cow, or to have even the family cows stepping on one's bare feet. . . . Life on earth, in the urban or the rural theatre, cannot make man perfectly happy. . . . Perfect happiness is to come in the Life Beyond. . . . There man will realize fully that God is utterly necessary for him and that nothing else really is.

JOHN A. TOOMEY

CORRESPONDENCE

LATIN-AMERICAN SEMINAR

EDITOR: Possibly some of your readers who are interested in the subject of Mexican or Latin-American relations would like to be informed of my fourth annual Seminar to Mexico, leaving from Chicago and Saint Louis on August 1. Those whose time is limited may return to Chicago on August 17. An optional extension is offered to August 25. Principal centers of central Mexico will be visited with a series of lectures, round tables and interviews en route and in the various places.

As this party will be limited to fifteen persons, early inquiry and reservations are advised. Full information may be secured by addressing me at The Catholic University of America, Washington 17, D. C.

Washington, D. C.

REV. JAMES A. MAGNER
(*Procurator, The Catholic University of America.
Author, Men of Mexico, Latin American Pattern, etc.*)

POISON GAS

EDITOR: I thought AMERICA might be interested in noticing the enclosed report, from the Detroit *Free Press* of June 24, 1945, on Washington sentiment in favor of using poison gas against the Japanese. It is unusual to see the moral objection so soundly stated and so forcibly urged by an editorialist in a metropolitan daily.

I was shocked in Washington to find so much evidence of a very real desire to use poison gas against the Japs. It is argued rather plausibly that the use of gas would save countless American lives and bring the war to an earlier conclusion. The advocates of this theory also point out that actually gas as a weapon of war is much less horrible than flame throwers, rocket cannon and burning oil bombs.

Conceding this may be true, it seems to me that it would be most unfortunate if the United States should be the first major power to employ gas as an offensive weapon.

We stand today as the moral leader of the world, the one nation in this war whose motives are above suspicion. We have led the way in trying to build a permanent peace, to prove that the peoples of the earth can live together with true regard for the rights of others.

War is horrible at best. But if we are the first to disregard the few international conventions of war to which all civilized nations have subscribed, our moral leadership and standing as a Christian nation is gone forever.

In view of the generations to come and the influence which we wield for the right, I do not think we can afford to take that chance.—JOHN S. KNIGHT

Ann Arbor, Mich.

EDGAR R. SMOthers, S.J.

MIXED MARRIAGES

EDITOR: In your issue of June 16 (p. 223) a certain Mr. Noel Sullivan, of California, upbraids AMERICA for not conceding "anything" to Soviet achievements and "good" intentions. I think altogether too many are doing just that in the United States and Canada, and conceding "everything." What if AMERICA does occasionally, with the American and Canadian Hierarchy, put a damper on such enthusiasm?

Mr. Sullivan asserts further that a mixed marriage implies no sin and that "Mother Church" blesses it without apology. Then, let him explain the meaning of Canon 1060 of the Church Law: *Severissime* [note the place of this adverb] *ubique Ecclesia prohibet*. . . . The Church ["Holy Mother Church"] most severely forbids everywhere mixed marriages. Does "everywhere" mean except California? The undersigned knows more than "countless" instances where mixed marriages were definitely not in God's plan. And I am sure Mr. Sullivan does too.

Quebec, P. Q., Canada

B. F. SHAY

CATHOLICS IN BRITAIN

EDITOR: In AMERICA for June 16, under the heading *Catholics in Britain*, surprise is expressed at the fact that, proportionately, there are more Catholics in Scotland than in England and Wales. Reliable authority from the spot informs me that this is largely due to the predominant number of Irish in the industries, especially in Edinburgh.

New York, N. Y.

LEO J. WASHILA

CATHOLIC VOTE IN GERMANY

EDITOR: Permit me to expand slightly on the *Underscoring* in the June 9 issue of AMERICA, relative to the Archbishop of Freiburg's remark concerning the German Christian's and Catholic's inability to ". . . think of revolution" in Germany.

The following is an excerpt taken from a chart appearing in Wilhelm Dittmann's *Das Politische Deutschland vor Hitler*:

AREA	Percentage of Votes for the Center Party	
	1928	1933
Magdeburg	1.7	1.8
Merseburg	1.4	1.5
Thüringen	4.1	4.1
Nassau	14.8	13.9
Oberbayern	32.4	29.0
Niederbayern	47.3	37.6
Franken	25.7	22.4
Zwickau	0.5	0.6
Württemberg	20.4	17.7
Darmstadt	16.0	13.6

These figures serve to illustrate the manner in which the German Catholic clung to his political convictions, even after Hitler's assumption of power. Too, in viewing these figures, one must recall to mind the fact that the elections of 1928 were the last wherein a German citizen was entitled to a genuine secret vote, and that the elections of 1933 were of the typical Nazi fashion.

Tennessee

STUDENT

COMPULSORY TRAINING

EDITOR: One of the arguments that proponents of compulsory military training for peacetime have been advocating is the fine moral effect such army training and discipline has upon the young men. Yesterday I received a letter from a young man of high principles now doing his basic training in one of the Army Camps, which rather gives the lie to the argument of the moral training. He says in part:

The one big disappointment to me is the manner in which the officers who teach class conduct themselves. All of them have the bad taste to tell dirty sexy stories in order to try to appeal to the men. Some of them disgust me; and I made a complaint to our Chaplain.

The Chaplain said he was surprised to hear that the officers in our Company were doing that, and said he would do something about it. I hope he does, and I hope it is discontinued because it tends to degenerate a lot of the younger boys here.

It seems to me that it is a general policy to treat the soldier as a common follower; and that sex is considered the only way for the soldier to relieve himself of worry. I think the Army can do, and will do, a lot of harm to the young men of the country. Many of these young men will be influenced by its loose moral standards. That does not speak too well for the so-called moral argument; I know this young man speaks of one camp; but one may well be sure from what one hears that this is not an isolated instance.

Los Angeles, Calif.

EDWARD J. WHELAN, S.J.

COLLEGE OF THE HOLY CROSS

WORCESTER 3, MASSACHUSETTS

1843 - 1945

Entrance by Certificate or by Examination
Conducted by the Jesuits

DEGREES, A.B., B.S.

BACHELOR OF ARTS

BACHELOR OF SCIENCE IN BIOLOGY, CHEMISTRY,
PHYSICS, BUSINESS ADMINISTRATION, HISTORY,
SOCIAL SCIENCE AND EDUCATION.

Next Entrance Class November 5, 1945

Bulletin of Information on Request

Address Dean of Freshmen,
College of the Holy Cross, Worcester 3, Mass.

CRANWELL PREPARATORY SCHOOL

Catholic school for boys, under direction of Jesuit Fathers. Four years college preparatory; eighth grade. Complete courses in mathematics, languages and sciences. Good study habits. 400-acre estate beautifully located in the heart of the Berk-

shire Hills. All sports for all seasons. 18-hole golf course. Resident nurse. Catalog on request.

426 Lee Road, Lenox, Mass.
Rev. Maurice V. Dullea, S.J.



Conducted by the
Brothers of St. Francis Xavier (Xaverian Brothers)
JUNIOR-SENIOR HIGH SCHOOL (GRADES 7-12)
PREPARATION FOR ARMY AND NAVY PROGRAMS
DAILY PERIOD OF PHYSICAL FITNESS
Approved by the New England College
Entrance Certificate Board.
FOR INFORMATION, WRITE HEADMASTER, BOX 247
DANVERS • MASSACHUSETTS

URSULINE COLLEGE FOR WOMEN

BACHELOR'S DEGREE IN ARTS AND SCIENCE
Music, Art, Teacher Training, Dietetics
Home Economics, Business

RESIDENT AND NON-RESIDENT STUDENTS

MARYWOOD COLLEGE

Accredited Catholic college for young women, conferring A.B., B.S., B.M. degrees. Prepares for careers in Medicine, Law, Music, Dramatics, Teaching, Home Economics, Dietetics, Secretarial Science, Librarianship, Nursing, Social Service, Clinical Psychology. For catalog, address Marywood College, Box A, Scranton, Pa.

Mt. St. Mary-on-the-Hudson, Newburgh, N. Y.
OFFERS YOUR DAUGHTER—1. Preparation for college and life in an atmosphere healthful, distinctive, Catholic. 2. Choice of four courses: College Entrance, Academic, Art, Music. 3. Intellectual Standard: Accredited by the University of the State of New York and the Middle States Association. 4. Modern fireproof buildings. 5. Sixty-eight acre campus overlooking the Hudson. 6. Athletic field and new gymnasium. 7. Special classes in Piano, Harp, Painting, Pottery, Drawing. Send for Prospectus—Sisters of St. Dominic—Tel. Newburgh 800

THE WORD

THE INTROIT of the Mass for the Seventh Sunday after Pentecost calls on us, as do so many *Introits* in so many Masses, to "shout unto God with the voice of joy."

The Collect gives a good reason for the joyful shouting. It tells us that God's "Providence never fails in its plans." And God's Providence has plans for the world, for all the people in the world, for each one of us. God's Providence is not the top-bracket planning of a big executive who does not know even the names of all the men who work under him. God's Providence is the planning of a father who knows intimately each of his children and loves each one of them infinitely. He has a planned task for each one of us to perform, a task peculiarly fitted to our abilities. He has a sanctity He wants each one of us to achieve. He wants our happiness, here and hereafter, and He plans that happiness in an individual way.

In His planning He does not include only the easy, comfortable things, for, like any good father, He knows that a long succession of easy, comfortable things can have a spoiling effect on his children; and, like any father, He does not want a family of "softies" or "spoiled brats." So with the sweet, He mixes a bit of the bitter; with joy, sorrow; with leisure, hard work; with health, sickness; with contentment, worry; with success, disappointment. In all the mixing and all the planning He knows us, our strength and our weakness, and His designs are for our good, for our success and happiness here and hereafter.

But then . . . The "but" is taken care of in the Epistle and the Gospel. God's Providence is not enough. There must go with it our acceptance and our cooperation. We must intellectually accept the worthwhileness of the goal that God offers us, its unique worthwhileness.

"God offers us eternal life," says Saint Paul. "You have a harvest in your sanctification and your reward is eternal life" (Romans 6: 19-23). Sanctification here, eternal life beyond: that is the worthwhile goal God offers. Once we accept the fact that such alone is a goal worthy of us, then everything else must be measured in terms of that goal. For instance, "sin," says Saint Paul, "offers death for wages." So sin, any sin, of any kind, big or small, respectable or disreputable, no matter what it offers in temporary recompense of money or pleasure or avoidance of unpleasantness, is obviously something that disrupts God's planning for our happiness and success; and therefore sin is out!

That is not enough: to rule out sin. "You must make over all your natural powers as slaves to right-doing till all is sanctified." Our work must be sanctified, our recreation, our money-making and money-using, our eating and sleeping and drinking. Every phase of our life must be sanctified, our individual life and our social life. It is the opposite of the well-known vicious circle. A man's saintliness sanctifies all his actions. ("Every good tree," says Our Lord, "bringeth forth good fruit.") And saintly actions increase day by day the saintliness of the man. And the saintlier the man, the saintlier his action and round and round it goes.

The real, true, worthwhile work of the world is the saintly work of the world's saints. Success in the world and for the world is not in much doing, or in big doing, or seemingly important doing, or in much-publicized doing. Success in the world is saintly doing. That is how Providence plans that we, all of us, are to play a big role in the world. God offers us in His sacraments, in His Grace, in His means of sanctification, a source of worthwhileness and success that pours into everything we do.

It is for us to realize that our saintliness of soul and our saintly doing of the work we have to do—whatever it is, however humble or important—are the only really big things, the only worthwhile contribution we can make to God's world. Then our cooperation with God's Providence is a daily growth in saintliness and the happy, saintly doing of God's appointed tasks, for His honor and glory, for our own good and for the good of all men everywhere. Thus we pray in the Secret of the Mass that "what each one of us has offered to the glory of Thy Majesty may be of profit to all of us." Praying thus we become truly one in Christ.

JOHN P. DELANEY

NAZARETH COLLEGE ROCHESTER 10, N. Y.

Conducted by the Sisters of St. Joseph

Courses leading to A.B. and B.S. degrees. Liberal Arts, Science, Speech and Dramatics, Social Service, Teacher Training, Commerce, Fine Arts, Public School Art, Public School Music, Premedical, Nursing, U. S. Cadet Nursing. College fully accredited by State and by National Board.

College of New Rochelle

NEW ROCHELLE, N. Y.

Conducted by the Ursuline Nuns

Offering A.B. and B.S. degrees

Accredited by the Association of American Universities

WESTCHESTER COUNTY

Sixteen miles from Grand Central Station, New York

URSULINE COLLEGE NEW ORLEANS 15, LOUISIANA

Conducted by the Ursuline Nuns of the Roman Union
AFFILIATED WITH THE CATHOLIC UNIVERSITY OF AMERICA

For further information, address the Dean, 2635 State St.

COLLEGE OF MOUNT SAINT VINCENT SCHOOL OF NURSING

conducted in cooperation with

ST. VINCENT'S HOSPITAL, NEW YORK CITY

offers courses leading to Diploma of Nursing and
Bachelor of Science Degree with a major in Nursing

Write for Bulletin A

DIRECTOR OF NURSING
COLLEGE OF MOUNT SAINT VINCENT

Mount Saint Vincent-on-Hudson, New York 63, N. Y.

MARYMOUNT COLLEGE TARRYTOWN-ON-HUDSON NEW YORK

Conducted by the Religious of the Sacred Heart of Mary. Accredited. Liberal Arts. Confers B.A., B.S. degrees. National Defense Program, Pre-Medical, Secretarial, Home Economics, Art, Music, Pedagogy, Journalism, Dramatics. Directed field trips in all depts. Athletics. JOURNALISTS: 1027 Fifth Ave., New York, N. Y.; Quebec City, Canada; Paris and Rome. Address Secretary.

MARYMOUNT PREPARATORY SCHOOLS: Wilson Park, Tarrytown, N. Y.; Fifth Ave. & 84th Street, New York, N. Y.
Address Reverend Mother.

College of Saint Elizabeth

A CATHOLIC COLLEGE FOR WOMEN, on the approved list of the Association of American Universities. Campus of 400 acres. Modern residence halls. Standard courses in arts and sciences. Commerce, home economics, pre-medical, medical technology, teacher training, music, B.A. and B.S. degrees.

Address Dean, Convent Station, New Jersey

COLLEGE OF NOTRE DAME OF MARYLAND

North Charles Street, Baltimore, Maryland

An Accredited Catholic Institution for the Higher Education of Women Conducted by the School Sisters of Notre Dame. Exceptional Advantages.

FOR INFORMATION ADDRESS THE REGISTRAR

MOUNT SAINT AGNES JUNIOR COLLEGE

MOUNT WASHINGTON, BALTIMORE 9, MD.

RESIDENT AND DAY STUDENTS. Accredited by Middle States Association of Colleges and Secondary Schools
Liberal Arts—Pre-Professional—Secretarial—General and Medical—Music

Conducted by the Sisters of Mercy of the Union

SIENA HEIGHTS COLLEGE

ADRIAN, MICHIGAN

A CATHOLIC COLLEGE FOR WOMEN

Fully Accredited. Conducted by Sisters of St. Dominic. Bachelor Degrees in Arts, Science, Philosophy, Music, Home Economics, Commercial Education; Teacher Training, Dramatics, Pre-Legal and Pre-Medical Courses.

Two-Year Terminal Course in Secretarial Work.

Exceptional Opportunities in Art.

Beautiful Buildings.

Interesting Campus Life.

For further information Address the Dean

GOOD COUNSEL COLLEGE

WHITE PLAINS, Westchester County, NEW YORK

Conducted by the Sisters of the Divine Compassion

FULLY ACCREDITED

Standard Courses in Arts and Science, pre-medical, journalism, teacher training, secretarial studies, library science, fine arts.

Unusually beautiful location. Extensive campus.

FORTY MINUTES FROM NEW YORK

INCORPORATED IN 1897 TRINITY COLLEGE WASHINGTON, D. C.

An Institution for the Higher Education of Women

Conducted by The Sisters of Notre Dame of Namur

For Particulars Address the Secretary of the College

Regis College, Weston, Massachusetts

Conducted by Sisters of St. Joseph—Offering A.B. and B.S. degrees
Standard Pre-Professional Courses for Preparation for
Teacher-Training, for Secretarial Science, for Home
Economics, for Social Service and Pre-Medical are offered.

For Catalogue, Address The Registrar

ROSEMONT COLLEGE, ROSEMONT, PENNSYLVANIA

A Catholic College for Women conducted by the religious of the Society of the Holy Child Jesus. Accredited by the Association of American Universities. On the Main Line P.R.R., 11 miles from Philadelphia. Address Registrar for information. Telephone Bryn Mawr 4514

ACADEMY OF MOUNT SAINT VINCENT

TUXEDO PARK, N. Y. —•— FOUNDED 1847
Chartered by the Regents. Accredited by the Middle States Association

COUNTRY SCHOOL FOR GIRLS

beautifully located among the Ramapo Hills. College Preparatory and General Courses. Art, Music, Dramatics, Home Economics, Athletics including all sports. Send for illustrated catalogue A. Phone Tuxedo 239

Georgetown Visitation Convent

WASHINGTON, D. C.

Fully Accredited
Junior College and High School for Girls with National Patronage

... 146th Year ...

ADDRESS HEAD MISTRESS

College Preparatory and
General Courses, Junior
College, Secretarial and
Medical Secretary

Courses, Boarding and
Day. Sports, Advantage
of Country Life in the
National Capital.

ACADEMY OF SAINT JOSEPH

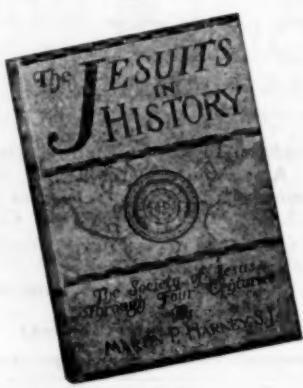
IN-THE-PINES
BRENTWOOD, LONG ISLAND
NEW YORK

BOARDING and DAY SCHOOL
FOR GIRLS

Address: Directress

School Departments
Elementary and High
Affiliated with the
State University

Complete courses in Art,
Vocal and Instrumental
Music, Commercial Sub-
jects; Extensive Grounds;
Athletics; Horseback Rid-
ing; Outdoor Skating Rink



THE JESUITS IN HISTORY

The Society Through Four Centuries

by MARTIN P. HARNEY, S.J.

An American Jesuit tells the dramatic story of his order and its men from the time of the Spanish Founder at Manresa to the American missionaries in the Philippines. The only complete, up-to-date, one-volume history in English. Marked by accurate scholarship, vivid narrative.

\$4



THE IDEA OF A UNIVERSITY

The great prose masterpiece — a treatise on the fundamental principles of education, literature, science, and their bearing on life and conduct. Foreword by Brother Leo, excerpts from Ward's life, bibliography.
\$2



FAVORITE NEWMAN SERMONS

In a few months we shall celebrate the Cardinal's conversion. Here are thirty-one of his great and moving discourses delivered before and after his conversion. The best in one volume. Beautiful gift book. \$2

Both Newman books edited by DANIEL M. O'CONNELL S.J.



THE FOLLOWING OF CHRIST

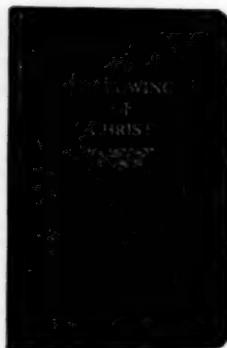
*Translated from the original texts
of Gerard Groote by JOSEPH MALAISE, S.J.*

Purse Edition

3 x 5 inches. Clear type. Cloth binding.

Next to the Bible, the most beloved book of modern times. Im-
mensely popular during 500 years. This version is edited not by
A Kempis, but by James van Ginneken, S.J. An appropriate gift for
all occasions.

\$1.50



AMERICA PRESS, 70 EAST 45th STREET, NEW YORK 17, N. Y.